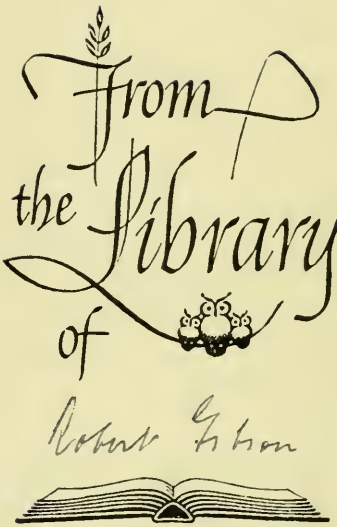
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Extraordinary Events the Doings of GOD,
and marvellous in pious Eyes.

Illuſtrated in a

SERMON

AT THE

South Church in *Boſton*, N. E.

ON THE

GENERAL THANKSGIVING,

Thurſday, July 18. 1745.

Occaſion'd

By taking the City of *Louisbourg* on the Iſle of *Cape-Breton*, by *New-England* Soldiers, aſſiſted by a *Britiſh* Squadron.

By THOMAS PRINCE, M. A.
And one of the Paſtors of ſaid Church.

Pſal. xcviii. 1, 2. *O ſing unto the Lord a new Song, for He hath done marvellous Things: His Right-hand, and his holy Arm hath gotten him the Victory: The* LORD *hath made known his Salvation, his Righteouſneſs hath He openly ſhewed in the Sight of the Heathen.*

EDINBURGH:
Printed by R. FLEMING and COMPANY. 1746.
Price Six-pence.

To His Excellency

William Shirley, Esq;

Captain General and Governor in Chief in and over His Majesty's Province of the *Massachusetts-Bay* in *New-England*, and Vice-Admiral of the same:

YOUR *Excellency* being, under the Divine Conduct, the principal *Former* and *Promoter* of the prosperous *Expedition* to *Cape-Breton*;

Breton; of such vast Importance to the Trade, Wealth, and Power of *Great-Britain*, as well as Safety of Her *American Colonies*; and so much to the Glory wherewith GOD has crown'd His MAJESTY's happy Reign:

The following SERMON

is, in Gratitude and Justice,

with all Submission,

DEDICATED

By

Your EXCELLENCY'S

Most obliged

Obedient

Humble Servant,

THOMAS PRINCE.

A
THANKSGIVING
SERMON.

PSAL. cxviii. 23.

This is the LORD's *Doing! It is marvellous in our Eyes!*

WITHOUT any Reference to the prime and particular View of the Words; I shall now only observe the *general Truth* represented in them, and then apply it to the *special Occasion* of the joyous Solemnity of the present Day.

For, the *general Truth* exhibited in the Text is this ---that some extraordinary Events, without being properly term'd miraculous, have such lively Characters of their being the Doings of GOD, as they are evidently so to unprejudic'd and careful Observers, and appear marvellous in their pious Eyes.

By *some extraordinary Events*, I mean some remarkable Ones in the natural and moral World, even in the present Ages as well as the former, which greatly affect humane Societies or particular Persons, especially the People of GOD; and *these Events* connected with the various *Means* and *Causes* leading to them.

By Events *not properly term'd miraculous*; I mean, when GOD does *not appear* to work on his Creatures in

in a Manner *contrary* to the *usual Ways* of his Working, *singly* in themselves consider'd.

And by their having *such lively Characters of their being the Doings of* GOD, *as they are evidently so to unprejudic'd and careful Observers*; I mean, these Characters are distinguishly bright and legible to such qualified Persons: Or if they are inadvertent, or under a Prejudice; they are not like to see them to be the Doings of GOD, much less admire them in a pious Manner, or yield him the Glory of them. See *Psal.* xcii. 4,---6.

But to clear this Truth, we must consider these three *general Heads*, as the Time allows---

I. In what *Manner* may the sovereign GOD be said to *operate usually* among his Creatures.
II. When have *his providential Operations* such lively Characters of their being *his Doings*.
III. The *pious Admirations* they should raise up in us, and which they happily raise if we are duly disposed.

I. In what *Manner* may the sovereign GOD be said to *operate usually* among his Creatures.

And here we must needs observe; that as there are *three* Sorts of Creatures or created Substances, viz. *Corporeal*, *Spiritual*, and *compos'd of both*; so there is a different Sort of Operation of GOD upon and among them.

1. In his Operation on *merely corporeal* or *material Substances*---He not only by his continual Influence, preserves them in their Being, Nature or essential Properties of *Solidity*, *Extension*, &c. which he has been pleas'd to give them; but to this Influence he also seems to add his further *usual* Operation in these *three* different Manners, *viz.*

(1) In

(1) In continually causing all material Substances to *incline* towards each other, in regular Proportions to their Quantities and Distances: Which is commonly called the Law or Power of *Attraction* or Gravity.

(2) When they come to a certain Nearness, he by a contrary Operation moves them, in regular Proportions also, to *fly off*: Which is commonly called the Law or Power of *Repulsion*; without which all material Substances on Earth would soon unite in one solid Body.

(3) When they are forced within a certain Nearness, he, by a different Operation, makes them *move* and *join* together in certain Degrees of Power: Which is commonly called the Law or Power of *Cohæsion*; without which there would be no such Thing as Union or Co-herence in material Substances.

And these are called the *three* prime and general Laws of Nature in the material World; whereby he chiefly appears to govern it. But yet it is most evident, that he confines not himself to *these:* For he plainly operates in diverse other Manners on the *Planets*, *Comets*, *Rays of Light*; as also in the Cases of *Electricity*, *Magnetism*, *Cold*, *Heat*, &c. which are so many various Ways of his Operation, needful for the Schemes of Providence, and the Blessing and Chastising of the World.

And in the *different Proportions* of all the various Powers and Actions above-mentioned, there is no doubt amazing *Wisdom*; which I leave the Learned, of Leisure, to consider.

To which we must likewise add, that for the perfect Government of all Things here below, in a due Accommodation between the *material* and the *moral* World, for the *latter* of which the *former* is made, preserv'd and govern'd;---It is doubtless needful, that the

the abſolutely ſovereign, wiſe and omnipreſent LORD, Proprietor, and Ruler of all, ſhould reſerve to himſelf the juſt Liberty, either *mediately* by brutal Animals, Men or Angels; or where their Powers are inſufficient to anſwer his wiſe Deſigns, by his *immediate* Influence (which tho' unſeen by Men may be ſeen by Angels) to move and order all material Subſtances this way or the other, as He ſees beſt.

And it ſeems abſurd to ſuppoſe, that the infinite GOD, who is abſolute and all-original Life and Power, ſhould conſtantly afford to *Angels* and *Men*, yea to the moſt minute *Animalcula*, the Power of moving material Subſtances, even contrary to the above-mentioned Laws of Nature every Moment; yea that he ſhould be continually making Millions of Animals with ſuch a Power as this; and yet confine himſelf from doing as much as they, by his *immediate* Power. Thus, for Inſtance, he now affords me by a ſingle Breath the Power of moving Millions of Atoms upwards againſt the Laws of Gravity: And can we imagine that this great and univerſal AGENT has confin'd himſelf from doing as much upon all Occaſions, by his *immediate*, tho' *ſecret* Influence? or even infinitely more than this: As in raiſing, turning, allaying Winds and Seas, and numberleſs other Operations, where other Powers inferiour to his are inſufficient to compaſs his Deſigns

So, in *Scripture*, the vaſt Varieties of Winds and Seas, of Clouds and Vapours, Snow, Fire and Rain, Cold and Heat, and other material Subſtances, are repreſented as continually directed by him, to fulfil his Pleaſure. See *Job* xxxvi, xxxvii, xxxviii. *Pſal.* lxv, cxlvii, cxlviii, *&c.*

Nor may this be accounted *properly miraculous*--- For 'twould be ſtrange indeed that the huge *Leviathan* ſhould by a Power derived from Him, throw up a Cloud

Cloud of Water into the Air; or even the moſt minute *Animalculum*, by the Pad of a Fin, in a Moment raiſe up Millions of watery Particles againſt the Laws of Gravity, without a Miracle: And yet for the Great GOD to raiſe up a ſingle Atom by his *immediate* Power, ſhould be eſteemed a Miracle. And as long as theſe are the *uſual*, tho' the *immediate* Operations of GOD; they are no more miraculous, than his *immediate* Impreſſion of Gravity on material Subſtances, or on any primary Subſtance, whereby the Impreſſion may be made on others.

2. In his Operation on Subſtances *purely ſpiritual*---He not only by his continual Influence preſerves them in their diſtinguiſhing Exiſtence, Nature or eſſential Properties of *Life*, and Powers of *Perceiving*, *Thinking*, *voluntary Motion*, &c. He has been pleas'd to give them; but to this Influence He alſo ſeems to add his further *uſual* Operations in theſe *three* Ways.

(1) By *producing* and continuing ſecret, inward *Bents* or *Diſpoſitions* in them; as the holy Bents of holy Angels, and holy Souls departed, *&c.*

(2) By *raiſing* and continuing *Ideas* in their Imaginations, Memories and Underſtandings; as alſo impreſſing them with various Perceptions of *Delight* or *Trouble*, whereby he chiefly ſeems to rule the *moral* World; ſo he continually gives the Millions of holy Angels his Directions, and they are conſtantly attending to him, and in every Part of the Univerſe accompliſhing his Orders; and ſo he makes the holy Angels happy with Perceptions of pure Delight, and the ſinful Angels wretched with Perceptions of Anxiety.

(3) By *awakening*, *ſharpening*, *ſtrengthening*, *guiding* their *intellectual Powers*, to conceive and penetrate, compare, diſtinguiſh and judge of Things, and contrive and form their Schemes, and by *exciting* their

Purſuits; whereby he ſecretly and wonderfully governs in the midſt of numberleſs Contingencies among the Creatures.

And then,

3. With reſpect to Creatures *compos'd* of Subſtances both *corporeal and ſpiritual*, as *brutal Animals* and *Men*; his Operations on them may be of all the various Kinds together, according to their ſeveral Natures and Capacities, we have in brief deſcribed; beſides *uniting* them, *keeping* them *united*, and ſome peculiar Impreſſions of *Pleaſure*, *Pain*, &c. ſuitable to their myſterious *Union*.

And it ſeems highly reaſonable to think, that where the Powers of *inferiour* Creatures ſuffice not to accompliſh his Deſigns, He employs the *higher*, or *both* together: And where they are all inſufficient, He puts forth *his* Power above them; makes them inſtrumental as far as may be, and then acts by *his own ſuperiour* Influence.

As to *brutal Animals*---they no doubt receive their various *Inſtincts* from him; and he may by *Angels* often give them Ideas, and rule them.

And as to *Men*---He no doubt inſpires their various *Geniuſes*; as alſo frequently, if not continually, uſes *Angels*, the *Evil* by Permiſſion, the *Holy* by Command, to ſuggeſt *Ideas* to them; and then uſes *them* to ſuggeſt Ideas to *one another*; which are inſtrumental Cauſes under his permiſſive, controlling and directive Influence, of numberleſs Paſſions, Appetites, Conſultations, Projects, Reſolutions, Actions and Events. He awakens, ſharpens, ſtrengthens, guides the intellectual Powers of *Men:* And where the Powers of *Angels* are inſufficient to give compleat Ideas to perform his Schemes; He may *ſecretly* by his *immediate* Operation, utterly unknown to Men, ſuggeſt innumerable *Ideas* in them; and therewith infuſe his exciting

citing Influence of Zeal, Activity, Courage and Resolution to fulfill his Councils.

Nor may the unknown *Suggestions* of *good Angels* be accounted *proper Inspirations*; any more than the Suggestions of *Satan*, when he raises up in our Minds Ideas of Scriptures, as he did in the human Mind of CHRIST: Or when one *Man* by Signs suggests Ideas to others, and excites their Courage. Nor are the *Ideas* and *Excitations* receiv'd from GOD, either *mediately* by Men or Angels, or *immediately* by Himself, *proper Inspirations*: Any more than his infusing Millions of Spirits every Moment into new Seeds or Embrios of Animals, making them alive and active; or infusing into them various Instincts or Geniuses; or impressing them with Pleasures, Pains, *&c.*

For, by *Inspiration* I mean *the certain Revelation* he has been pleas'd to give of *Himself* and of his *Will*, and of Things past and to come, by CHRIST and his Prophets and Apostles of old, put into the BIBLE and confirm'd by Miracles, as a *definitive Rule* of Faith, Worship, moral and religious Conduct. Every Kind of *Idea* and *Excitation* or *Propension* in us, whether arising merely from our own Minds, or from evil or good Men and Ministers, or from evil or good Angels, or even immediately from GOD himself, are therefore all to be brought to this only inspired Rule, and tried thereby; for which End it was inspired and confirmed. And the *true Origin* of our Ideas and Excitations is kept *concealed* from us, (without any *internal Criterion* to judge from whence they come, as the *Prophet*, had of Old) that by *this known divine Rule* we might for ever try them. In which Trial, we are carefully to use our intellectual Powers: And being aware that in the midst of all we need the Help of GOD, both in understanding the Rule and in the Application of it; to Him we must

muſt humbly and ever repair in CHRIST, and ſeek for Guidance.

For Illuſtration--I might eaſily bring a Multitude of Scriptures; but the Time would fail me. I ſhall only cite *Deut.* xxxii. 1 *Sam.* ii. 2 *Sam.* xxii. 1 *Chron.* xxix. *Job* v. xii. xxxii---xxxv. *Pſal.* xxxiv. xlvii. ciii. civ. cvii. and cxiii. *Iſa.* xxviii. and xliv. *Dan.* ii. and iv. *Joel* i. and ii. *Matth.* x. 29, 30. *Acts* xvii. 24,---28.

In ſhort, all Nature, both inanimate and animate, both human and angelical is full of GOD; full of his perpetual moving, guiding and over-ruling Influence; and as the Apoſtle perfectly expreſſes it, Eph. i. 11. *Who worketh all Things according to the Counſel of his own Will.*

But then I may not omit to obſerve, that agreeable to *Scripture-revelation*, THE ETERNAL WORD or SON of GOD, who with the eternal FATHER and SPIRIT created all Things; in a perfect Union with thoſe Divine Perſons, He alſo upholds and rules the World from the *Time he made it*: But from the *Fall*, He rules it alſo in the ſpecial Form of a MEDIATOR: And upon the Exaltation of his *human Nature* to Heaven, it is advanced to a wondrous Participation with his DIVINE PERSON, in his ſupreme Dignity, tranſcendent Glory, and univerſal Empire. See *John* i. *Eph.* i. *Col.* i. *Heb.* i. &c.

And thus have we ſhewn in what *Manner* may the Sovereign GOD be ſaid to *operate uſually* among his Creatures.

We now come more briefly to conſider,

II. When have *his providential Operations* ſuch lively Characters of their being *his Doings*, as they are evidently ſo to unprejudic'd and careful Obſervers.

Even the common Operations in the *merely material* World, the more we ſearch them, the more they appear to be the Doings of GOD. But there is ſuch a natural

natural Atheiſm, Blindneſs, and Prejudice in us, as we are averſe to ſee it, and prone to aſcribe them to *Nature only*, or any thing elſe than his ever acting Influence. A terrible Storm of Thunder and Lightning, or a more fearful Earthquake, or ſome extraordinary Danger or other, ſeems needful to bring us to ſee his Operations in *Nature*.

And ſo it is likewiſe in his *mixt Operations* of *Providence*. When there is only a Circle of common Occurrences, we are apt to imagine there is only a Courſe of Nature, blended with the common Powers, Arts, Contrivances and Actions of Men; and the Doings of GOD appear not in them. We have therefore Need of ſome extraordinary Work of GOD in Providence, to awaken our Minds, and more evidently ſhow his Doings. And this he graciouſly condeſcends to give us in the *following Caſes*.

1. When in *Affairs of vaſt Importance*, there is a wonderful continued Train, and timely *Coincidence* of *innumerable Varieties of Means*, both in the *material* and *moral* World together, without our Power and beyond our Proſpect, all conſpiring to ſome *great Event*, exceeding *happy* in its preſent Influence and future Tendency.

For tho' in ſuch extraordinary Works of GOD as theſe, the *ſeveral Parts* conſidered *ſingly* are his *uſual* Operations, and don't affect with Wonder, or ſtrike our Minds with ſo clear and ſtrong an Evidence of their being his Doings: Yet to ſee them all ſo perfectly adjuſted, as to make up *One*, *great*, *wiſe*, *curious and conſiſtent Scheme*, to accompliſh an *Event of vaſt Importance*;----This yields ſufficient Evidence of wiſe Deſign and ſuperior Management in HIM, who has all the Powers of Nature, Men and Angels in his Hands, and over-rules them all to fulfill his Purpoſes.

This

2. This yet appears with a ſtronger Evidence, and even ſtill more wondrous; when among a great Number of ſurprizing and important *Incidents*, there are many ſo *momentuous* and *critical*, that if any one had not fallen preciſely in its ſpecial Place and Juncture, there would have been exceeding great Imbaraſſments and Hindrances; and many others ſo *eſſential*, that if all and every one had not come in exactly as they did, the great Event had fail'd, and the main Scheme with all its vaſt and curious Apparatus, totally miſcarried.

3. When in *exceeding difficult*, *perplexed and dangerous Caſes*, which look almoſt *deſperate*, and much more which ſeem in a Manner *loſt*, there *opens at once* a *great Deliverance*, beyond our Power and Thought: And much more ſtill, when the Deliverance opens with *Succeſs*, and the very *Means* of our Diſtreſs and Danger are made ſubſervient to our Proſperity and Safety.

4. And laſtly, When in this Conjuncture, the Sovereign GOD is more than uſually acknowledged, looked to and truſted in, an *extraordinary Spirit of Prayer* is raiſed up in many; and all theſe ſurprizing Incidents and Means, with all our wonderful Salvations, Succeſs and Happineſs, come on in punctual Anſwers to *many fervent and fiducial Addreſſes* to Him.

I might mention *other* Caſes, and illuſtrate *theſe*; but the Hour would fail me. And to make the larger Room for the Application, we muſt be alſo ſhort on our

III. General Head; which is to repreſent the *pious Admiration* which theſe extraordinary Appearances and Works of GOD ſhould raiſe up in us, and which they happily raiſe if we are duly diſpoſed.

Admi-

Admiration is one of the ſublimeſt Actions of a created Spirit. It is the riſing up of the Mind in a reſpectful View of ſomething it ſees and owns to be ſuperior to it. And when it riſes to the reverent View of GOD, it riſes to the higheſt and moſt worthy Object, and pays him ſome of the Honour in the higheſt Meaſure, eternally due to his tranſcendent Excellencies and Operations.

And as this All-wiſe CREATOR has made us capable of this noble *Action*, and in our very *Make* infuſed a *Diſpoſition* to it on extraordinary Appearances; he therefore frequently does extraordinary Things in Providence, to awake our Attention and excite our Wonder; to give us more open Diſplays of his ſupreme Wiſdom, Power and Government, and raiſe our due and reverent Admirations of him.

In the *heavenly World*; from the inexhauſtible Source of his infinite Perfections, no doubt there now are, and will be eternally ſurprizing Diſplays of his Glories, to the perpetual and entertaining Wonder of the happy Inhabitants. But, as in *theſe lower Regions* we frequently need them, he frequently gives them: And if we were as obſervant as *Eliphaz*, we ſhould find abundant Cauſe to cry out in Admiration of GOD as he, Job v. 9. *Who does great Things and unſearchable, marvellous Things without Number.*

But when the Sovereign GOD is pleaſed, in *diſtinguiſhing Favour* to us, to go out of his common Courſe, and ſhow a vaſt Contrivance, and over-rule a Multitude of all Kinds of Cauſes, making them conſpire to ſome *great and happy Event*, or do ſomething *extraordinary* for our Salvation and vaſt Advantage;-----Then he more highly obliges us, and more loudly calls to conſider his wondrous Works; to ſee HIM, *i. e.* his ſuperiour Hand and Excel-

Excellencies in them, and pay our due and diſtinguiſhing Admirations to him.

Then we ſhould carefully lay aſide every *Prejudice:* And our obliged Souls ſhould *open* to every Beam of Light, and Evidence of the Operation and Care of GOD in all the Parts of the Providence, and forming them all into an admirable Syſtem. We ſhould enlarge our Views to ſee the *vaſt Importance* of his wondrous Work, both to Ourſelves and Others, in all its Branches: And attentively mind the *various Springs and Incidents* in the Run of the Whole, and how they all ſurprizingly conſpire to a proſperous Iſſue. Nor yet---content with the bare viewing of theſe; but our grateful Minds ſhould ſee the *Wiſdom*, *Power*, *Juſtice*, *Holineſs*, *Truth* and *Goodneſs* of GOD illuſtrious in them; and then conſider how He ſhould thus be working for *Us*, while we were unworthy of the leaſt of his Mercies. Laſtly, in our admiring Views of the whole Work of GOD, our Souls ſhould riſe into the higheſt reverent Admiration of Him; and then break out in moſt thankful Praiſe, as the pious Pſalmiſt---*It is the* LORD*'s Doing! It is marvellous in our Eyes!*

And all this is clearly moſt due to GOD on ſuch Appearances, it is the lively *Bent* and *Practice* of unfeigned *Piety*.

But we muſt haſten to APPLY theſe Things, in Purſuance of our firſt Deſign, to the *great* and *extraordinary Occaſion* of this happy *Solemnity*.

For, the Sovereign GOD, who ruleth by his Power for ever, and does what he pleaſes among the Sons of Men, has, by a ſurpriſing Courſe of Providence, led us into a moſt adventurous Enterprize againſt the *French* Settlements at *Cape-Breton*, and their exceeding ſtrong City of *Louiſbourg*, for warlike Power the Pride and Terror of theſe Northern Seas; and

by

by a wondrous Series, and happy Coincidence of various Means, delivered them into our Hands. And this, in a moſt ſignal Manner, is *The* LORD's *Doing* in the *preſent Day*; and is truly *marvellous* in every *pious*, yea, I may ſay, in every *unprejudiced* and *conſiderate* Eye.

And here, I ſhall endeavour theſe *two* Things, as the Seaſon allows.

1. In brief lay open to View the *vaſt Importance* of the *Place*, that we may more clearly ſee the *Greatneſs* of the *Mercy* in giving it to us: And then,
2. Look into the *wondrous Scenes* of *Providence*, and ſee ſome of the various and ſurprizing *Steps* that led to the happy *Acquiſition*.

I. In brief lay open to View the *vaſt Importance* of the *Place*, that we may more clearly ſee the *Greatneſs* of the *Mercy* in giving it to us.

The *Iſland* belong'd originally to the *Britiſh Empire:* Was at firſt comprized in the general Name and grand Patent of *New England* in 1620; but in the following Year ſet off and included in *Nova Scotia* by a ſeparate Patent; and ſince, in *Nova Scotia* comprehended in the Royal Charter of the *Maſſachuſetts Province* in 1691.

It abounds in the beſt of *Pit-coal* known in *America:* And ſo near the Surface of the Earth and Coaſt of the Sea, as to be very eaſily dug and put in Veſſels. Yea, from 1703, *Lahontan* had told us of the *French Ships* loading with and carrying the ſame to *Gaudalupe* and *Martinico*, for the refining of Sugars, to their great Advantage. And its *commodious Harbours*; with its *happy Situation* in the Centre of our Fiſhery, at the Entrance of the Bay and River of *Canada*, and in the Wake of all the Trade from *Europe* to the *Britiſh Colonies* on the *Main Land* of *America*,

rica, and both from *them* and our *West-India Islands* to *Europe*; rendered the Place of such vast Importance,----that I remember, while in *England*, when we came to know the Tory Ministry had by the Treaty of *Utrecht* 1713, resign'd it to the *French*; all true-hearted *Britons* who knew the Circumstance of the *Island*, most grievously lamented the Resignation, as full of teeming Mischief to the *British* Trade, Wealth and Power, and as one of the most fatal Acts of that unhappy Ministry.

And the *mischievous Consequence* has since every Year been a growing Confirmation of their judicious Prospects. For the *French* well knowing the vast Advantage of their Acquisition, have built a *walled City* on the most convenient Port both for Trade and Fortification;---for these *Thirty Years* been adding to its natural and artificial Strength; and by immense Sums, and the utmost Art and Diligence, made it one of the strongest *Fortresses* in *America*, if not in *Europe:* Such as was not like to be taken without a very powerful, skilful and resolute Army both by Sea and Land, or being starved to a Surrender. In short, it was the *Dunkirk* of *North America*, and in some Respects of greater Importance.

For, by Means of this *Island* and *Fortification*, the *French* have every Year enlarged their *Fishery*, and thereby their *Trade*, *Wealth* and *Shipping:* And by Fishing cheaper than we, they have more and more commanded the Trade of *Spain*, *Portugal* and *Italy*; drawn away their Gold and Silver, and greatly diminish'd our Trade and Fishery, a principal Source both of the *British* Wealth and naval Power.

So pernicious a Settlement was this,----that for above these *Twenty Years*, it has seem'd to me, 'twere worth the while to engage in a *War* with *France*, if 'twere for nothing else but to recover this most important

tant *Island* to the *British Empire*. Tho' a War was dreadful, the Neceſſity and Hazard ſeem'd every Year to increaſe: The longer 'twas deferr'd, the more powerful and dangerous they grew, and the leſs our Hope of their being ever reduced.

Yea, from the Conſideration of ſuch a *ſtrong Defence*, the Advantage of *Wood*, *Sea-Coal*, *Fiſhery*, and *Free-Gift Land* in this and the neighbouring Iſlands, the Settlement of *Thouſands* of People on them already, and the innumerable Poor in the Sea-Coaſt Towns of *France*, ever ſwarming and coming over to them;---it ſeems highly probable, that if the *Peace* continued much longer, there would be in a few Years Time ſuch a Multitude of *French Inhabitants*, as with the growing Numbers in the bordering Continent of *Nova Scotia* and *Canada*, with the Addition of the *Indian Nations*, would exceedingly vex and waſte, yea, endanger the Conqueſt of our *Engliſh Colonies*.

At length, without our ſeeking, and in the moſt critical Time, the LORD was pleaſed to leave them to *precipitate* a *War* upon us. An unexpected Seaſon opens to make the dangerous Trial, if the ALMIGHTY would pleaſe to proſper us. And now *all the northern Colonies*, and *ours eſpecially*, began to feel their deſtructive Power and Influence: In a *few Months* Time, infeſting our Coaſts, taking our Shipping, ruining our Fiſhery and Trade, deſtroying *Canſo*, invading *Annapolis*, reducing us to Straits, and carrying our People captive into a Place almoſt impregnable.

And as it was a *Source* of *Privateers* and *Men of War* diſtreſſing to *us*; it was alſo a ſafe *Reſort*, both of their *Weſt* and *Eaſt India Fleets*, to their great Advantage in returning homeward.

Of

Of such *vast Importance* was this *strong Port* of our Enemies; and this possessed by one of the most enterprizing, powerful and active of Nations.

But in the Wisdom of GOD, the stronger it grew, the better in the Issue for *us:* The *French* having built a regular City, and laid out immensely more to render it both strong and commodious, than *we* should, if the Place had been in *our* Power. Yea, it seems most likely, that if *they* had not possessed it, there would neither have been a Battery, nor even a House in the *Port* to this Day; no more than in many fine Harbours of *Nova Scotia*; which tho' so near the Fishery, have been neglected by us for so many Years, from the Peace of *Utrecht*. But now in a *few Weeks* Time, the sovereign GOD has pleased to give us the Fruits of these *Thirty Years* prodigious Art, Labour and Expence of our Enemies; and this by Means of so small a Number, less than *Four thousand* Land-men, unused to War, undisciplin'd, and that had never seen a Siege in their Lives. *It is the* LORD'*s doing! it is marvellous in our Eyes!*

II. Let us therefore look into the *wondrous Scenes* of *Providence*, and see some of the various and surprising *Steps* which led to the happy *Acquisition*.

And these we may review under these *two* Heads--

1. The *remarkable Steps* which *led* to the dangerous *Enterprize*. And,

2. The *surprising Steps succeeding* us therein.

1.] The *remarkable Steps* of *Providence* which *led* us to the adventurous *Enterprize*.

I have already hinted at these *two* Particulars.---

1. Our *Enemies* being left of GOD, in Opposition to all the Rules of Policy, but in too early Confidence of their sufficient Growth of Power, while engaged with the *Queen* of *Hungary*, to hurry into a *War* with *us*, while *their trading Ships* were mostly abroad, *their Navy*

Navy not ſo well prepar'd, and *ours* by the previous War with *Spain*, equipt and ready to employ its Power for our Defence and their Annoyance: It ſeems in as happy a Juncture as we could wiſh for, without which, we ſhould not have had the Advantage or Opportunity which they have opened to us.

2. The People of *Cape-Breton* early and ſuddenly ſeizing *Canſo*, invading *Annapolis*, and M. *De Vivier* going to *France* for additional Forces by Sea and Land, to renew the Aſſault in the Spring of the Year,---were improved by GOD as a Means of rouzing us up with the Senſe of Danger, and of exciting our *Governour* to implore the KING for ſome *naval* Help: Without which it ſeems that Commodore *Warren* with his *Three Ships* of War had not been ordered from our *Weſt-India Iſlands* to *New-England*; tho' then, I ſuppoſe, without any ſpecial View to this important Enterprize.

3. By the *Cape-Bretoners* taking and carrying ſo many of our People into their *Harbour* and *City*, they were obliged to return them to us: Whereby we came to be more acquainted with their Situation, and the proper Places of landing and attacking: And, at the ſame Time, it is in the Iſſue happy, they were not fully aware of the prodigious Strength of the *Fortifications*, or of the great Number of *Men* within and near them; or we never had preſumed on ſuch an Enterprize: Yea, 'tis happy that ſome few, who better knowing the Place, gave the more exact Accounts, and ſpake diſcouraging; yet we were ſo ſet on ſending, they were not regarded.

4. GOD was pleaſed to give *laſt Summer* a great *Plenty* of Proviſion to our *northern Colonies*; whereby we were *this Spring* prepared to ſupply ſo great an Armament: And at the ſame Time cut ſhort the Crops in *Canada*, and the *French Weſt-India Iſlands*; whereby

whereby 'twas apprehended that Thoſe at *Cape-Breton* were conſiderably *ſtraitned*, and that both the *Canada-French* and *Indians* were hindered the laſt Year from troubling our *Inland Borders*.

5. By our Accounts of the Uneaſineſs of the *Switzers* there, for want of Pay and Proviſion; and the Call and Wants of their *Eaſt* and *Weſt India Fleets* in the *Fall* of the Year, and their Supplies with Men and Victuals, if not Ammunition; 'twas repreſented the remaining *French* were further *weakened*; and we were the more encouraged. And 'twas further remarkable, that their *Store-Ships* from *France* in the *Fall* came ſo late on their Coaſt, and the Winter there ſet in ſo early and fierce, as to keep them out of their Harbour, and drive them off to *Martinico*.

6. From the ſanguine Repreſentations made by our returned Captives, of the Eaſineſs of our taking the Place by an early Surprizal before any Help could come, either from *France* or *Canada*; GOD was pleaſed to lead our *Governour*, vigilant and active for our Safety and Welfare, into the Project, And early forming the Scheme, in the moſt timely Seaſon, in the midſt of Winter, when our Intercourſe abroad was ſealed up, to move and preſs it on the *General Aſſembly*; and after, in a convenient Time, on our *neighbouring Governments*; and with wondrous Reſolution, Circumſpection and Aſſiduity, purſue the ſame.

7. Tho' when the Affair was firſt propoſed to the *General Court*, the Difficulties ſeemed ſo great, and the Expence ſo ſinking to this poor People, that they ſaw no Light to venture without a powerful previous Help from *England*; yet upon further Repreſentations, that the Seaſon would likely be loſt for ever, *&c.* the Affair was unexpectedly reconſidered: And the Sove-

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reign GOD ſo over-ruled the *Abſence* of diverſe worthy Repreſentatives, who judged it too vaſt an Undertaking for us, that 'tis ſaid the *final Reſolution* for it on *January* 25. was juſt carried but by *one* Majority: And even that and other Votes had been loſt, if the ſuperior Greatneſs of the *Expence* had been then imagined, it ſoon abundantly exceeding their Expectations.

8. When the *General Court* had *agreed* on this great Enterprize, it is ſurprizing to think, with how profound a *Secreſy*, ſo many Members in the Centre of ſo populous, obſerving and inquiſitive a Town as this, for ſo many Days, kept their Conſultations, till the various Parts of the Plan were ſettled, Committees choſen, and all Things ripe for inliſting Soldiers, hiring Veſſels, buying Materials and Proviſions: And as ſurpriſing to ſee with what a general *Silence* all theſe Things were done in this City and Land; and the Army and Fleet equipt and ready to ſail, while the Reſt of the World had ſcarce any Intelligence of our Preparations.

9. As ſoon as ever the *Deſign* was *known* among us, it was a marvellous Thing, that when *this Province* had lately loſt ſo *many hundred* Men *Voluntiers* in the ſad Expedition to *Carthagena*, not *One* in *Ten* being alive to return, their Wives left Widows, and their Children Orphans;----yet to ſee ſo many *likely Men*, and I conclude the moſt of them Owners of Lands and Houſes, or Heirs of the ſame, and many religious, in all our Towns, readily liſting even as private Soldiers, with the ſmall Wages of *Twenty-five Shillings* New Tenor a *Month*, to leave their gainful Farms and Trades, as well as Parents, Wives and Children, all as *free Voluntiers*, to ſerve their GOD, their *King* and *Country*, in this hazardous Enterprize: Yea, more to liſt than the Court deſired: And that

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so many Men of distinguished *Figure* should cheerfully offer themselves--even *Four* of his MAJESTY's *Council* for this *Province*, among them the Hon. *William Pepperrell* Esq; the first of the Council; as also the Hon. *Deputy Governour* of *Connecticut Colony*, and *diverse Others* of *publick Esteem* and *Character*.

10. It was wonderful also to see that during those *Two* usually stormy Months of *February* and *March*, the only Season for our Preparation, GOD was pleased to give us such a *constant Series* of *moderate* and *fair Weather*, as in that Time of the Year has scarce ever been known among us: So that there was hardly any Impediment to our Officers going about and enlisting, or our Soldiers in marching, or our Vessels in fitting, or our Coasters in bringing us Provisions, or our Committee of War in their various Preparations, till all were ready to sail.

11. The extraordinary Thought, Contrivance, Order, Management and quick Dispatch, not only of HIS EXCELLENCY, but also of our *Council of War*, seems wonderful---that Gentlemen unus'd to such Affairs, should in *Two Months* Time, think of and get ready every Thing suitable for so great and various an Armament by Sea and Land: So that nothing proper seems to have been omitted. And I have heard some express themselves with Wonder to see how Things would happen:----Just as they wanted some Kind of *Materials* or *Provisions*, an unexpected *Vessel* would come in and bring them.

12. It was also wonderful---that tho' the *Small Pox*, which has been so fatal and dreadful to us, came into *this Town* and *Harbour*, as our Troops were coming in both by Land and Water, and continued all the Time they were quartering and anchoring here, very few of the Officers or Soldiers having had it, and we were full of anxious Apprehensions

prehenſions; yet it neither hinder'd them, nor did the dangerous Infection ſpread among them; which in that critical Juncture would, after all, have wholly overthrown the Enterprize.

And now our Army of *Three Thouſand* Land Soldiers, with all Kinds of Stores, being ready to ſail about the 20th of *March*, in about a *Hundred Veſſels*, beſides *Five Hundred* Soldiers more ſent from *Connecticut*, and *Three hundred and Fifty* from *New-Hampſhire*---we had almoſt every gloomy Proſpect to make us tremble.

For our *Inland Borders* were now left bare of a great Part of their Strength, by the lifting of ſo many of their able Men *Voluntiers* in the Expedition. And if the Enterprize ſucceeded, the *heavy Debt* would almoſt ſink us. But if, for our Offences, GOD were carrying forth a great Part of the *Flower* of *our Country* to be deſtroyed, a moſt diſmal Scene of Ruin ſeem'd to follow! They were to ſail *Five Hundred Miles* to the Enemies Iſland, in a *raw* and *ſtormy Time* of the Year. And if the fear'd *Infection* had taken Place, and ſhould break out among them, eſpecially after their landing, what a general Terror would ſeize them from the Hand of GOD, which there was no reſiſting, and in what a miſerable Caſe would they be! A naval Power with Stores and diſciplin'd Troops, were alſo early expected there from *France*, to conquer *Nova Scotia*: And after all the Labours of our unwearied *Governour*, to obtain ſome *Men of War* from our *neighbouring Colonies* and *Weſt India Iſlands*, to come and protect and help us, *our hopeful Proſpects ſeem'd to dwindle away*---and we could ſee no other but that, if *Two Sixty Gun Ships* of our Enemies, which were early expected, ſhould arrive before we took the Place, they

would ſoon make our *Fleet* and *Army* Captives :---- And then what would become of this Country !

So they muſt run the moſt deſperate Hazards. The Hearts of many of the wiſeſt aſhore now ſeem'd to fail. Some repented they had voted for it, and others that they had ever promoted it. Some judged it beſt after all for every Man to go home; and the Thoughtful among us were in great Perplexity.--- But yet a Wonder it was to ſee, that thoſe who were venturing into the Danger, ſeem'd to be fulleſt of Truſt in GOD and Courage. Many fill'd their Veſſels with *Prayers*; and asking *Ours*, they threw themſelves into the Divine Protection, *in the Name of* GOD *they ſet up their Banners*, and away they ſail'd. *Pray for* US, *and we'll fight for* YOU---was the valiant and endearing Language wherewith they left us.

Thus have we traced ſome of the *remarkable Steps* which *led* to this *dangerous Enterprize*. We now come

2.] To view ſome of the more ſupriſing *Steps* of Providence *ſucceeding* therein to the *happy Accompliſhment*.

And as theſe are more in Number than can be reckon'd, I may here but mention a few---

1. As it was very encouraging to think how many *pious* aad *prayerful* Perſons were embarqu'd in the Cauſe, which we accounted the Cauſe of GOD and his People; it gave further Ground of Hope to ſee ſuch a *Spirit of Supplication* given to many in this Town and Land on this Occaſion. For beſides the ſolemn Days of *publick* and *general Prayer* appointed by *theſe three Governments*, there were *particular Days* obſerved in ſeveral Congregations. There were alſo in diverſe Towns *religious Societies*, ſome of Women as well as others of Men, which met *every Week*, more privately to pray for the Preſervation and Succeſs of their dear Countrymen: And I have been well informed

formed of their extraordinary Fervency, Faith and Wreſtlings, as ſo many *Jacobs*, in this important Seaſon. *Pſal.* cviii. 10---13. was uſually among our Petitions: As alſo, "That GOD would preſerve, direct "and ſpirit our Friends, and ſurpriſe and terrify our "Enemies, and make them yield without much "Blood-ſhed, and in ſuch a Manner as the *Work* and "*Glory* might appear to be *his alone*."

2. GOD then began in a remarkable Manner to hear our Prayers: In that when ſo many *Veſſels* ſail'd from *Hence*, and from *New-Hampſhire* and *Connecticut*, in ſuch a turbulent Time of the Year, thro' a Courſe of *Five hundred Miles* on the Ocean; they every one arriv'd at *Canſo*, the Place of Concourſe, about *ſixty Miles* on this Side *Cape-Breton*, without the Loſs of more than *One Soldier* and *Three Seamen*, and but *Fifteen ſick*; and *Time enough* to meet together and refreſh themſelves, and get into Order for their Deſcent at *Louisbourg*.

3. It was remarkable alſo, that GOD was pleas'd to keep our Enemies *Shore* and *Harbour* inviron'd with *Ice* longer than uſual: So that none of their Veſſels could enter nor go forth for Intelligence, 'till our *Twenty Gun Cruizers* (which our *Governour* ſent above a *Fortnight* before the reſt of the Fleet) came thither: And that ſome of *their Veſſels* coming early to them, both before and after the Harbour was open, were happily intercepted and *taken* by *Ours*; whereby our *Enemies within* fail'd of their Supplies, and *We* were recruited by thoſe *without*.

4. That by a moſt gracious, ſeaſonable and wonderful Direction of GOD, thro' our *Governour*'s Sollicitations the *Fall before*, the brave and active Commodore *Warren*, a great Friend to theſe Plantations, is ordered by the Government in *England*, to come immediately with *Three Men of War* from *Antigua* to *Boſton*;

Boſton: That on his Voyage hither near *Cape-Sables*, he, on *April* 12th, met with a *Fiſherman*, who inform'd him of our Army's being gone to *Canſo* the *Week before:* That on board the Fiſherman there was *One* of the beſt of *Pilots*, who had got out of the Way of our Committee of War, to avoid being preſs'd for the Service: That tho' the *Commodore* wanted freſh Proviſion and Cloaths for his Men in ſo cold a Climate and Seaſon; he wiſely conſider'd the neceſſitous Caſe of our Army, took the Pilot, generouſly *tack'd about*, went after them, overtook them at *Canſo*, to their great Joy; and inſtead of ſtopping, paſs'd on to watch the *Harbour* of *Louisbourg*, that no Supply from *Canada*, *Martinico* or *France* might ſlip into it: *Without all which* a 64 *Gun Ship*, with near 600 *Men* and full of *Stores*, had entered, and this great Affair had been ſoon defeated.

5. That the *Commodore*, by the *Fiſhermen*, ſent his Order for the King's Ships that ſhould be found in theſe Parts, forthwith to follow him: That the Fiſherman timely arriving, our *Governour* immediately ſent the Order to a 40 Gun-Ship at *Piſcataqua*, ready to convoy the Maſt-Fleet for *England*: And tho' ſhe was got to Sea, yet by a Boat the Order reach'd her; and ſending her Fleet into Harbour, ſhe bore after the Commodore, and quickly join'd him: So that our *Army* before they ſail'd from *Canſo*, had the Comfort of four *Men* of *War*, under GOD, to protect and help them.

6. That tho' our *Fleet* and *Army* ſtaid near *three Weeks* at *Canſo*, within 20 *Leagues* of *Louisbourg*, and within Sight of *their Iſland*; yet the People *There* knew nothing of it, 'till early in the Morning *April* 20, when they were ſo ſurpriſed to ſee us, that they had no Time to get in the freſh Proviſion and Force of the *neighbouring Country* to help them. It

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ſeems very wonderful, that none of the *French* or *Indians*, near to *Canſo*, ſhould happen to ſee us, and give our Enemies Intelligence of us: And when our *Fleet* and *Army* were compleat and ready, the *Ice* went off at once; and the Winds and Weather conſpir'd to favour our Deſcent on *the Iſland*.

7. It is alſo remarkable, that the *French* had made no *Fortification* at the *Place* of our *Landing*, tho' 'tis ſaid they deſign'd it, and were preparing for it: And tho' they had *Six hundred* regular Troops, and about *Fourteen hundred* other Men in the *City*, that yet they ſhould make ſo ſmall an Oppoſition at our going aſhore: That GOD ſo encourag'd and help'd the few who landed firſt and engaged them, as to beat them away with the Loſs of *Eight* of *their* Men *ſlain*, ſeveral *wounded*, and *Ten* taken *captive*, without the Loſs of *One* of *Ours*: That thereby he ſtruck a Terror into our Enemies: And tho' our People were ſo eager of Landing, they were ready to quarrel to get into the Boats, and the Surf ran high; yet all our Army landed ſafely, without overſetting a Boat or loſing a Man.

8. That He mov'd them to improve the Time, and forthwith march up *Five Miles*, thro' a thickety, rocky, hilly and boggy Country, and encloſe the City. That in the *following Night* he led ſome of our Soldiers, thro' ſtrange Places to the *Store-houſes* near the *Grand Battery*, which was ſtrongly fortified with Walls and Ditches, and at each End a very thick Bomb-proof Tower: That the Store-houſes full of combuſtible Matter, being *ſet on Fire*, burnt and flaſh'd in a horrible Manner, and in the Night increas'd the Enemies Terror: That the *Wind* alſo bearing a prodigious black Smoke upon them, in which expecting our Army to enter, they were every Soul frighted out of it into the City: And that in the

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Morning but thirteen of our Men obſerving there was neither Flag flying, nor Chimney ſmoaking, nor Perſon appearing, but the Gates open, *&c.* ventur'd in and took Poſſeſſion.

9. That yet the Enemy aware of their fatal Error, ſoon after came with Forces in many *Shallowaes* to *recover* it: But eight of the thirteen going out of the Battery, and meeting with about eight more of our Friends, run to the Water-ſide, and ſo plied the Boats with ſmall Arms, as damp'd and hinder'd them, 'till ſeeing more of our Forces coming, the Boats turned back to the Town again: And if they had come but *one Hour* ſooner, they had regain'd the Battery before we found it deſerted. And thus this ſtrong Fortreſs of 32 great *Cannon*, 30 of them 42 Pounders, which might alone have maintain'd itſelf againſt all our Army, the LORD deliver'd into our Hands, without the Loſs of a Man, or Shot of a Gun, and before we demanded it: Whereby he at once ſaved us both Time, Toil and Blood, and ſurpriſingly gave us a great Power over the Harbour, as well as ſo many of the largeſt of the Enemies *Cannon*, with a great Number of their own *Balls* and *Bombs* to improve againſt them.

10. That our Army was preſerved from the dangerous *Infection*: And tho' being open to the Air, Fogs and Dews, upon the melting of the Ice, in a raw Climate and Seaſon of the Year, the Camp-*Dyſentry* ſeized many; yet ſome of our Phyſicians in their Letters ſignified, that it looked almoſt miraculous, they ſhould ſo ſoon and generally, without Means, recover.

11. That they ſhould be inſpir'd with wondrous *Courage*, *Eagerneſs*, *Activity* and unfainting *Strength*: Be ſupported under their extraordinary and conſtant Toils, Fatigues and Labours in carrying Stores, drawing

drawing Cannon over Hills and Valleys, among Rocks and thro' Moraſſes, up to the Middle in Mire, and in digging Trenches, raiſing Batteries, firing Shot and Bombs almoſt inceſſantly both Day and Night againſt the City: And that GOD ſo ſpeedily *taught their Hands to war, and their Fingers to fight*, as preſently to throw them with great Exactneſs, and do continual Execution among our Enemies; diſmounting their Cannon, beating down their Houſes, Gates, Walls, Plankers, and greatly diſtreſſing them.

12. That when a new 64 *Gun Ship* from *France* with near 600 Men, and great Quantities of Arms and Stores, came ſo near the Mouth of their Harbour, and before a fair Wind, that *two Hours* more would have given her Entrance; ſhe was happily diſcover'd by ſome of our ſmaller Ships, who led her along to the larger, and ſoon made her ſtrike, tho' after *near two Hours* cloſe Engagement; wherein 'twas wonderful ſhe loſt above thirty Men, and they but five: And tho' by the Fog in the Night they loſt her, yet in the Morning they happily recovered her; to the growing Diſcouragement of the Beſieged, and our increaſing Strength and Benefit.

That tho' to ſhow our *Dependence* on GOD continually, He was pleaſed to ſuffer the barbarous *Indians*, *twice* to ſurpriſe and murder ſome of our People; yet in ſeveral *Land-Encounters*, both with *French* and *Indians*, in diverſe parts of the Iſland, He was pleaſed to give us the Victory.

That by Means of the extraordinary quick Diſpatch of a *Meſſenger*, our *Governour* in *February* ſent to the KING for naval Help; GOD was pleaſed to ſend ſo many *Men of War* ſucceſſively, as by the 12th of *June*, with the 64 Gun Prize, and thoſe who were there before, to amount to *Eleven*; to the ſinking Fear of the Enemy, and the riſing Joy of

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our Fleet and Army; as also to preserve a happy *Harmony* between *our various Officers*.

That tho' GOD was pleased to humble us in defeating our *Attack* in the *Night* on their strong *Island Fort*, yet He happily *guided*, and with surprizing Strength, Agility and Quickness, *helped* us to hoist up some of the heaviest *Cannon* and *Mortars* on the *Light House Cliff*, which overlook'd *that Fort* in which they trusted to hinder our entering into their Harbour: And then *assisted* in casting our *Bombs* so exactly, as after the two or three first, to throw in *every One* of the rest, and do such Execution as quickly beat them out of this strong Hold they thought impregnable, and frighten the *City* to a *quiet Surrender*.

That GOD should move them to it in *that critical Moment*, when the *Navy* and *Army* had just agreed on a *general*, desperate and fierce *Assault* both by *Land* and *Water*, which was like to be exceeding bloody, and of doubtful Consequence: For upon the Capitulation, when our Forces enter'd the City, and came to view the inward State of its Fortifications, they were amazed to see their extraordinary Strength and Device, and how we had like to have lost the Limbs and Lives of a *Multitude*, if not have been all destroyed; and that the City should surrender when there was a great Body of *French* and *Indians* got on the *Island*, and within a Days March, to molest us.

That in all our close and constant Assaults and Skirmishes, some of our Batteries being within *Pistol Shot* of the City, and receiving such a vast Number of *Balls* and *Bombs*, almost continually by Day and by Night, we should not have above twenty slain at our Batteries, and not above an hundred in all, in so raw a Climate and Season; and under such

ſuch Fatigues not loſe above a *hundred* more by *Sickneſs*; and of ſo many *Veſſels* tranſporting and cruizing, in ſo many Storms in *March* and *April*, looſe but *One*, tho' this a *Cruzier* of a *hundred Men*, ſuppoſed to be overſet, is a grievous Loſs.

That in the Time of the *Seige*, there were many other ſurprizing Events in our Favour---ſuch as *timely Supplies* to our Army, either by Tranſports or Prizes, as we were near to want them---That the very *Balls* from our Enemies *Cannon* were of no ſmall Service, being as faſt almoſt as they fell, catch'd up and put into *Ours*, and return'd with Advantage---That digging a *Trench* to protect our Men, and meeting a *Rock* in the Way, we could not remove, juſt as we left it, a *Bomb* from the Enemy came down in the moſt ſuitable Spot, and without any Harm removed it for us, *&c.*

That from the Army's leaving *Canſo*, *April* 29, to their landing *April* 30, and during all the *Siege*, there ſhould be ſuch a continual Series of *fair Weather*, as was never known at that Time of the Year, in the Place before, till their *entering* into the *City*, *June* 17, and then the Clouds to gather Blackneſs, and pour down Rain for *Ten Days* together; which would have ſpoil'd our Batteries, filled our Trenches, and greatly hinder'd and diſabled us!---It ſeem'd to cloſe the Scenes of Wonder!---As if the Sovereign God would ſuſpend the hurtful Operations of Nature, till he had quite accompliſh'd his *great Deſign*, deliver'd the Fortreſs into our Hands, and led us into a Place of Shelter.

In the *mean while*, it is alſo remarkable, that the *North American* Coaſts have been unmolleſted by both the *French* and *Spaniſh Weſt India Privateers*, till this great Affair was ended. And that by Means of *Du Vivier*'s Project of taking *Annapolis* in the *Spring*

or *Summer*, both our *French* and *Indian Enemies* have been all this Time diverted from our expoſed *Inland Borders*, they being drawn to *Menis*, and to make a tranſient Show at *Annapolis*; ſo he was guided into this miſchievous but fruitleſs Project, and to go even to *France*, to promote our Safety, and give us an unmolleſted Seaſon for the taking of *Louisbourgh*.

Laſtly, That tho' our GOVERNOUR, our GENERAL COURT, the *Council of War*, the *General*, the *Commodore*, the *Officers* and *Soldiers*, both by *Land* and *Sea*, have diſplay'd a wondrous Wiſdom, Zeal, Courage, Reſolution, Diligence, and unwearied Application; yet they have the eminent Honour in receiving theſe from GOD, and in his employing them to atchieve and bring about ſuch a glorious and happy *Addition* to the *Britiſh* Crown and Empire: Nor without *his numberleſs other Directions* would all their Skill, Care, Toil and Diligence, have availed any thing: And to HIM be therefore all the Glory. For the infinitely inferiour Brightneſs ſparkling in *them*, is wholly derived from HIM, both by his original and continual Influence, like the Glitters of *Diamonds* from the Morning *Sun*, and when He wholly hides his Light, they vaniſh. And yet the brillant Diamonds are more to be valued than unſhining Pebbles.

And thus have we ſeen *this Paſſage of Scripture*, in a remarkable Manner *exemplified* in the *preſent Day*.

And now who can, in common Reaſon deny a *particular Providence* in this great Affair? Who can in Reaſon imagine that ſuch a *Multitude* of *various* and *contrary* running *Wheels*, both of *material Cauſes* and *ſpontaneous Agents*, ſhould all be made to work together, and in the midſt of Thouſands of Difficulties and Contingencies, in the happieſt Seaſons coincide to accompliſh *this* GREAT EVENT, without

without a SUPREAM *Contriver*, *Mover* and *Director?* We may a thouſand Times more conſiſtently apprehend the *moſt curious Engine* in the World to be made without Deſign, and to work without a moving Power.

Yea, Thoſe who own not *Theſe* to be the *Operations* of GOD, as a wiſe, ſovereign, free and actual Ruler among Men and Elements, muſt not only deny the *Scriptures*, but even the very *Foundations* of all Religion, or Adoration of this ſupream Governour. For they muſt deny there is any Need, or Duty, or Wiſdom, of fearing Him, or praying to Him, or hoping on Him in any Emergencies; or of acknowledging, admiring, praiſing, loving, or thanking Him, for the *greateſt* and *moſt marvellous Salvations*.

But as for *Us*----In the *Name* of GOD, *our* GOD in CHRIST, yea in the *Name* of the SON of GOD, as ſupream Lord and Ruler of Heaven and Earth, of Men, Angels and Elements, we lifted up our Banners: To *Him* we looked and prayed: In *Him* we put our Truſt and fought: And now, *He* has heard and proſper'd, to *Him* we will aſcribe *the Praiſe*.

Whatever *Inſtruments* or *Means* He uſed, we will bleſs him for them; we ſee them form'd, endow'd, excited by Him; we ſee them in his mighty and all-active Hands, deriving Strength and Guidance from Him, and employed continually to fulfil his Pleaſure. We will own, the Work is his in the higheſt Senſe: It was all comprehended in his ſovereign View, Deſign and Providence, begun, carried on, accompliſhed by his all-governing Wiſdom, Power and Efficacy; and the whole together is marvellous in every ſerious Eye.

When

When the Tidings came of ſurrendring the City, " we were like Them that dream: Our Mouth was " fill'd with Laughter, and our Tongue with ſing- " ing: Even the Heathen ſaid, *The* LORD *hath done* " *great Things for them*; and We---*The* LORD *hath* " *done great Things for us, whereof we are glad.* " Not unto us, O LORD, not unto us, but unto thy " Name give Glory: Our GOD hath done whatſoe- " ver he pl aſed: The LORD hath been mindful of " us: And we will bleſs the LORD from this Time " forth and for ever. Thine, O LORD, is the " Greatneſs, and the Power, and the Glory, and " the Victory, and the Majeſty: For all that is in " the Heaven, and in the Earth is thine: Thine is " the Kingdom, O LORD, and thou art exalted as " Head above all: Both Riches and Honour come " of Thee, and Thou reigneſt over all, and in thine " Hand is Power and Might; and in thine Hand " it is to make Great, and to give Strength to all: " Now therefore OUR GOD, we thank Thee, and " praiſe thy glorious Name. Give Thanks to the " LORD, call on his Name, make known his Deeds " among the People: Sing unto Him, ſing Pſalms " unto Him, talk ye of all his wondrous Works: " Declare his Glory among the Heathen, his mar- " vellous Works among all Nations."

O that when we have *ſung his Praiſe*, we may not ungratefully *forget his Works*, or return to *Sin*, which is to rob Him of his deſerved Glory, and fly in the Face of our great Preſerver and Benefactor: It is the vileſt Degree of Ingratitude and provoking Baſeneſs: It is to fight againſt HIM, who has been marvellouſly fighting for *us*, and given us a wondrous Series of great Salvations. Yea, this will be the dangerous Way to move HIM to turn *our Enemy*; to change the Courſe of his ſlighted Diſpenſations,

and

and give *the Place* into our Adverſaries Hands again, with a more dreadful and miſchievous Increaſe of Power than ever, to puniſh us. And the Sins of *Drunkenneſs*, *Profanation* of the *Name* and *Day* of GOD, *Uncleanneſs*, *Injuſtice*, *Oppreſſion*, *Contempt* of CHRIST, and *Oppoſition* to the *Purity*, *Power* and *Practice* of *his holy Religion*, are ſome of the higheſt and moſt dangerous Provocations and Preparatives to ruinous Judgments.

Yea, *diſtinguiſhing Appearances* of GOD to ſave and proſper us, are *diſtinguiſhing Obligations*, not only to *diſtinguiſhing Degrees* of *Joy* and *Praiſe*, but alſo to *diſtinguiſhing Degrees* of *Piety*; i. e. of active Gratitude and Love to GOD, of perpetual Contrivances and Labours to promote his Glory and holy Kingdom in Ourſelves and Others, and to a conſtant Life of Service to His Cauſe and People. And as the Failure of this will not be a rendering to Him according to his ſignal Benefits, but a moſt ungrateful Treatment of Him; his Eyes are always on us, to obſerve us *now*, and to judge and recompence us *here* or *hereafter*.

But let us rejoice, not only in *our own Salvation*, the Salvation of *all our Colonies*, and ſome of the moſt important Branches of the *Britiſh Trade*;---But let our Joy riſe higher, that hereby a *great Support* of *Antichriſtian* Power is taken away, and the *viſible Kingdom* of CHRIST enlarged. Methinks, when the ſouthern Gates of *Louiſbourg* were opened, and our Army with their Banners were marching in, *the Gates were lifted up---the Gates were lifted up, and the* KING *of* GLORY went in with them. Even the SON of GOD, the LORD of Hoſts, the LORD ſtrong and mighty in Battle---having gained the Conqueſt, he rode in in Triumph and took Poſſeſſion. He ſet up his Standard, proclaimed his Goſpel of Peace, the glad

glad Tidings of Salvation, opened the Prisons, redeemed his Captives, and began to receive his grateful Incense of pure Adorations. O that There, in Purity of Worship, Doctrine and Conversation, in the Power of his Grace, and in the Glory of his Holiness, He may reign and shine to all the Islands round about, as long as the Sun and Moon endure.

And as 'twas one of the chief Disgraces of Queen ANNE's Reign, to resign *this Island* to the *French*, it is happily one of the Glories of King GEORGE *the Second*'s, to recover it to the *British* Empire. O that it may remain united thereto for ever, and so perpetuate the Glory. O that under the Influence of *British Liberties*, in a *happy Constitution* of *Civil Government*, and the DIVINE Care and Blessing, even *Louisbourg* itself, with *Cape-Breton*, and all *Nova Scotia*, may revive and flourish. May they have religious, wise and generous *Governours*, that may be as *nursing Fathers* to them; encourage them in Piety, Virtue and good Order, promote their Trade, and protect them in their Properties and Liberties.

Lastly, May this happy Conquest be the *dawning Earnest* of our DIVINE REDEEMER's carrying on his Triumphs thro' the *Northern Regions*, till He extends his Empire from the *Eastern* to the *Western Sea*, and from the River of *Canada* to the Ends of *America*.---THEN from the uttermost Parts of the Earth shall be heard *Songs*, even Glory to the righteous GOD: They shall lift up their Voice, they shall sing for the Majesty of the LORD, they shall cry aloud from the Sea; they shall glorify the LORD in the Woods and Valleys, on the Lakes and Rivers, in the Mountains, in the Islands: And the Heavens and the Earth shall be filled with his Glory, and eccho with his Praise.

FINIS.

them. But I insist, That no Exception of this kind has been made to any of those Books of the *Old Testament*, from whence these Prophecies are cited, nor to any of the Passages I have cited from them. PART II.

2. THAT some *are so obscure, as not to have their literal Meaning determined with Certainty.* The contrary to this is most manifestly true of the Prophecies now under Consideration. For if one were *now* to chuse Words, whereby to express that Event, to which they are applied, it would be difficult to invent a plainer and more intelligible Way of expressing it, than in the very Words of those Prophecies.

3. THAT some *have most apparently another literal Meaning, if considered in the Context from whence they are taken.* But we appeal to the Context, and to the Occasion upon which these Prophecies were delivered as a farthet Confirmation of the Sense and Construction we put upon them? and I may venture to say, Let them be considered with, or without their *Context*, they will not bear any other tolerable Construction.

4. THAT some *are general and indeterminate in Circumstances, and relate to such common Events, as must some Time or other, and some of them often, come to pass.* Nothing like this can be said of the Prophecies before us. For considering the Circumstan-

PART II. ces of the World at the Time of their Delivery, nothing could be less expected, than the Accomplishment thereof. There never had been any Instance thereof: The Appearances of Things had a quite contrary Aspect, and humanly speaking, the Probability was much greater, that a single People, of themselves prone to Idolatry, and beset with idolatrous Neighbours, should at length be swallowed up in their prevailing Superstitions, than that all the Nations round them should forsake the Gods they had served for Ages immemorial, and devote themselves to the GOD of *Israel*.

I HAVE insisted the longer upon these Prophecies, (longer than may seem needful, considering how clearly they are expressed) not only because they give us a general Draught of the *Messias-Scheme*, which extends itself to all Mankind without Respect to Persons or Nation, in Opposition to the *Mosaic-Scheme*, which respected the *Israelites* only as a peculiar People; but also because they may serve as a Foundation for the surer Interpretation of several Passages of the *Old Testament*, which some Men have imagined were accomplished in *David*, *Solomon*, *Hezekiah*, or *Zorobabel*, in which they were no more concerned, than *Moses* was in the Conversion of the *Gentile* World to Christianity. I must desire the Reader therefore, if he be satisfied these Prophecies suit the Purpose to which they

are

are applied, to keep them in Mind, and look upon it henceforward as an eſtabliſhed Point, That the Scriptures of the *Old Teſtament* had in View *a general Converſion of the* Gentile *World from their idolatrous State, to the Worſhip of the One True* GOD. For it will ſerve as a Confutation of that groundleſs Notion, *That all the Prophecies contained therein, relate immediately and literally to the* Jewiſh *Nation and their Affairs, in or near the Times when theſe Prophecies were delivered*; and alſo as a Key to explain ſeveral other Prophecies, which beſpeak the ſame Event, but are yet more particular as to the Perſon and Time, when and by whom it was to be accompliſhed.

SECT. II.

HAVING proved, that the great Converſion wrought among the *Gentiles*, by Means of CHRIST and his Doctrine, was clearly and expreſsly revealed by the Prophets under the *Old Teſtament*: I ſhall now proceed to the Conſideration of ſome other Prophecies, which beſpeak the ſame Event, but with the Addition of ſeveral Circumſtances relating to the Accompliſhment of it. And becauſe *Iſaiah* ſeems to me to be more particular, than any of the other Prophets, in ſpecifying the *Circumſtances* of that great Event, I propoſe to conſider next the Prophecies cited from him

PART II. in the *preceding Chapter*, and to justify the Use I have made of them.

BUT before I speak to the particular Prophecies referred to, it may not be amiss to make some Reflections upon the whole Prophecy, and the Occasion of it. The Tribes of *Israel* in the Time of *Isaiah* were frequently attacked, and often very grievously oppressed by their *Heathen* Neighbours. GOD thought fit therefore to acquaint them by his Prophet, That their great Iniquities, their Ingratitude to him, and their unconquerable Propensity to Idolatry, were the Causes of it. Therefore *thou hast forsaken thy People, the House of* Jacob, *because they be replenished from the East, and are Soothsayers like the* Philistines, *and they please themselves in the Children of Strangers* (*u*). And we find the Prophet from Time to Time adding, to his Reproofs of them for their Iniquities, severer Threatnings still of Invasions, and Oppressions, and Ravages and Devastations to be expected from the *Heathen* round about them, till their Country should be quite laid waste, and their whole Nation carried into Captivity.

BUT lest this miserable Prospect of Things set before them by the Prophet, and confirmed by the growing Greatness of their neighbour States, should quite di-

spirit

(*u*) Isaiah ii. 6.

ſpirit the Sincere and Well-diſpoſed among them, and tempt them to ſay in their Hearts, "To what Purpoſe do we ſtand "out, and ſtrive in vain to preſerve a Re- "ligion, the Reverſe of that which is prac- "ticed by all the Nations round us, and "by Reaſon whereof we are envied, and "continually oppreſſed by them? We "are but a Handful of Men, in Compa- "riſon with the idolatrous States and Na- "tions, which look upon us with an invi- "dious Eye, and continually lie in wait for "our Ruin. Firſt or laſt therefore, we "muſt ſubmit, or be totally extirpated. "Why then ſhould we draw upon our- "ſelves, and entail upon our Poſterity, "ſuch a Scene of Miſeries, for the Sake "of a Religion, which we can never be "able to maintain againſt ſuch potent "Adverſaries? We muſt either quit our "Religion, or utterly periſh in our At- "tempts to defend it." I ſay, Leſt this ſad Proſpect ſhould tempt the Sincere and Well-diſpoſed to renounce their Religion in utter Deſpair of preſerving it; GOD was pleaſed to ſoften his Threatnings with comfortable Aſſurances of his Protection, and Support of the Upright in their greateſt Extremities; that, notwithſtaning Idolatry had overſpread the Earth, and the Worſhippers of the One True GOD, were but few in Number, yet they ſhould never be ſwallowed up in the overſpreading of Idolatry; but Idolatry itſelf, ſhould in time give Way to the Worſhip of the GOD of

PART II. *Israel.* Nay, though GOD did intend for a Time to give up his People into the Hands of their Enemies, who should lay all their Country waste, and carry them away Captives into a strange Land; yet he would not only restore them again to their Country, and to the quiet Enjoyment of their Religion in their own Land, but would also make himself known among the *Heathen*, who should be converted from dumb Idols to serve Him the Living and True GOD: So that contrary to their Expectation, instead of Idolatry prevailing against his Worship, his Worship should prevail and spread itself over all the idolatrous Nations round about them.

THIS is the Substance of the whole Prophecy. And I think it cannot but be observed from thence, That this Prospect of the MESSIAS's Days, (wherein that great Conversion, spoken of by the Prophet, was wrought among the *Gentiles*) though a very distant one, was yet very well suited to his Purpose, and was very proper to support the sinking Spirits of GOD's People at that Time; who might otherwise very justly have conceived, from what they had suffered, and were like to suffer through the overspreading of Idolatry, that their Religion must quickly have sunk under the Weight of it, and that it would be next to impossible for them to maintain it against a World of

of Idolaters, that ſeemed bent upon its Ruin. PART II.

AND this Obſervation may ſerve effectually to remove a Difficulty, the Appearance whereof ſeems to have miſled the great *Grotius* in interpreting ſeveral Parts of this Prophecy, and put him upon looking out for Events in or near the Time of the Prophet, anſwering to thoſe Paſſages, which in the cleareſt, fulleſt Manner beſpeak the Converſion of the *Gentile* World. But his Attempt manifeſtly failed of Succeſs: For if we compare thoſe Paſſages with the Events to which he has applied them, there is ſcarcely any Reſemblance to be found between them. Nay, ſometimes, we are obliged to depend upon his mere Imagination only, that there were ſuch Events, there being not the leaſt Intimation given of them in Hiſtory. And it appears in ſeveral Inſtances (*x*), that *Grotius* himſelf was ſenſible, that *Iſaiah*'s Words could not without Impropriety and Conſtraint, be made to anſwer the Purpoſes to which he has applied them, acknowledging, that they do more *plainly*, *ſimply*, *and*

(*x*) Sed in Chriſto hæc & quæ præcedunt habent ſignificationem multo ut auguſtiorem ita & *planiorem*, Grot. in Iſa. ix. 7. --- verbis à Deo ſic directis, ut *ſimplicius limpidiuſque* in res Chriſti, quam in illas quas primo ſignificare Eſaias voluit, convenirent. Id. in Iſai. xl. *See alſo his Notes on* Chap. liii.

PART II. *and clearly* answer Events which were accomplished through CHRIST.

TO what Purpose then are those Endeavours, to find out Events nearer the Prophet's Time, which yet, without great Violence used, will not tally with the Prophet's Words? Is the Connection of the Prophecy rendred more easy and natural thereby? No: For supposing the Prophet to have had Respect to Events, which were not to be accomplished till the Times of the MESSIAS, it would notwithstanding effectually have served his Purpose; which was to support the sinking Spirits of the true *Israelites*, who had great Reason to apprehend, that their Religion would be swallowed up by Idolatry: And in such Circumstances nothing could be a greater Comfort and Encouragement to them to persevere in the Worship of the True GOD, than an Assurance by his Prophet, that he would not only protect them therein, but in process of Time, would cause that Worship to prevail among those very idolatrous Nations, who then seemed bent upon the Extirpation of it?

THE two first *Chapters* of *Isaiah*, I do not doubt, will confirm this Observation. The Prophet in the beginning of the *first Chapter*, having drawn up a heavy Charge against his People, of Ingratitude, and the vilest Iniquity, subjoyns a very heavy Threatning thereto, *ver.* 7, 8. *Your Country*

is

is desolate, your Cities are burnt with Fire, your Land Strangers devour it in your Presence, and it is desolate as overthrown by Strangers: And the Daughter of Zion *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City.* Suppose now a true *Israelite* reflecting seriously upon this State of Things, considering on the one Hand the very great Corruption of the Generality of his Brethren in Principles and Morals, on the other Hand GOD highly incensed therewith, and threatning to give them over to the Will of their Enemies, and withal the Nations round about them ready at all Times, as Opportunity served, to make a Prey of them; what less could he conceive from this View of Things, but that his Religion must quickly have an End, and that all Hopes of maintaining it long in such Circumstances were groundless? How seasonably therefore to dispell this melancholy Apprehension, does the Prophet in the Beginning of the *second Chapter* foretell the future great Encrease of the Worshippers of the true GOD, by the Conversion of the *Gentile* Nations! As if he had said, "Be "not afraid of the utter Extirpation of "your Religion; for though Idolatry does "greatly prevail and is yet like to prevail, and though many of your Brethren "have been foolishly deceived thereby; "yet in Times to come your GOD shall "so manifest himself by Revelation to the "World, that those very Nations that are

PART II.

"now

PART II. "now wholly given to Idolatry, and are "zealous to propagate it, shall forsake "it and be turned unto the LORD, and "voluntarily devote themselves to his Wor-"ship and Service". The Prophet's Words are, *It shall come to pass in the last Days, that the Mountain of the* LORD's *House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye and let us go up to the Mountain of the* LORD, *to the House of the* GOD *of* Jacob, *and he will teach us of his Ways and we will walk in his Paths; for out of* Zion *shall go forth the Law, and the Word of the* LORD *from* Jerusalem.

THE Note of *Grotius* upon this Place will not, I believe, be of any great Weight against us, when it is well considered. He says, (*y*) "This Prophecy has Respect to "that Time, when the City of *Jerusalem* "was delivered from the Siege laid against "it by *Rezin* King of *Syria* and *Pekah* "King of *Israel*". I think he could not have fixed upon a more unlucky Point of Time, wherein to have sought for an Event, in any wise agreeable to the Prophet's Words. It was in that very wicked Reign of *Ahaz*, that idolatrous Prince, who absolutely rejected the GOD of *Israel*, and gave himself up to the worst Abominations

(*y*) Grotius in locum.

nations of the *Heathen* Nations round him, and continued therein to the Day of his Death. It is very likely that in such a Reign as this, the Worship of GOD at *Jerusalem* appeared to the neighbouring States in such an amiable Light, as to engage them to forsake their own Religions to joyn with the *Jews* in theirs! PART II.

BY what Event then does *Grotius* say this Prophecy was fulfilled? "Many of "the People (says he) who were Enemies "to the *Syrians*, betook themselves to "*Jerusalem*, as the safest Place of Refuge, "and there worshipped GOD in the Court "of the *Gentiles*" (z). Is there any History for this? In *Josephus*, in the *Books of Kings and Chronicles* there is not any distant Intimation of it, not any Ground to suspect, that any People out of neighbouring States fled for Refuge to *Jerusalem* at that Time.

BUT admit they did; what is this to the Purpose? The Prophet does not speak of a few Refugees out of adjacent Nations, but of the Nations themselves, *i. e.* the Generality of the People belonging to them. He does not speak of Persons acted by any civil or temporal Motives, or upon a View of Self-preservation; but upon a religious View, joyning themselves to the Worshippers of the true GOD for the

(z) Grotius in locum.

PART II. the Sake of their GOD and their Religion. The Prophet expreſſes the Motive upon which they ſhould act, thus: *And he ſhall teach us of his Ways, and we will walk in his Paths.*

BUT ſuppoſe there were no Difficulty about the Motive upon which they acted, I will be bold to ſay, That it is utterly groundleſs and contrary to Hiſtory to ſuppoſe, that there were any Proſelytes, made in the Reign of *Ahaz*, who came and ſettled at *Jeruſalem*, and worſhipped GOD in the *Court of the* Gentiles. *Ahaz* reigned many Years after the Siege was raiſed; but it appears (*a*), that he was not the leaſt reformed thereby. He devoted himſelf rather more to Idolatry than before: *For he cut in Pieces the Veſſels of the Houſe of* GOD; *and ſhut up the Doors of the Houſe of the* LORD, *and he made him Altars in every Corner of* Jeruſalem: *And in every ſeveral City of* Judah *he made high Places to burn Incenſe to other Gods* (*b*). *Grotius* ſure did not conſider this, or otherwiſe he would never *imagined* a great Number of Proſelytes coming over to *Jeruſalem*, and worſhipping GOD in the *Court of the* Gentiles, at a Time, when the Temple was pillaged, the Service thereof totally diſcontinued, and the Place itſelf ſeemed wholly to be given to Idolatry. I am far from ſuſpecting *Grotius*

(*a*) 2 Kings xvi. 2. 2 Chron. xxviii.
(*b*) Ib. ver. 24, 25.

Grotius of any ill Intention in any of his Writings: Yet from this and several other Instances of like Kind, he seems to me to have been very WILLING *to invent double Meanings* of the Prophecies, having in this Place, for the Sake of *two*, made *one* the most unaccountable that ever was invented. PART II.

HAVING sufficiently refuted the supposed *primary Sense* of this Prophecy given by *Grotius*, I might infer from thence, that the Application of it to the MESSIAH's Days (whereto *Grotius* himself allows it does agree) is not *typical* or *secondary*, but conformable to the proper Sense and intended Meaning of the Prophet. Nevertheless, because a Part of it is *figuratively* expressed, it may be proper to explain it according to *the common Method of interpreting Books* (*c*), and to shew the exact Accomplishment of it through CHRIST.

WHEN the Prophet says, *The Mountain of the* LORD*'s House shall be established on the Top of the Mountains, and exalted above the Hills*, every body I believe will acknowledge, that he speaks by a *Figure*, that he never meant, "That the very Mountain upon which the "Temple stood, should be moved out of "its Place, and raised to such an Emi- "nence, by being placed upon the Top of "other

(*c*) Scheme, &c. p. 389.

PART II.

"other high Mountains, as to become "visible to distant People and Nations." The *Figure* is a common one, and easy of Solution: the *Place* usually frequented by the Worshippers of the True GOD, is put for the *People frequenting* it. And then the Meaning of the Prophecy will be this: "The Church, or People of GOD, in the "last Days shall be so remarkably distin-"guished by Divine Favour, that distant "Nations shall hear of it, and be engaged "thereby to quit their former Superstiti-"ons, and voluntarily devote themselves "to the Worship of the GOD of *Israel*, "desiring to be taught his Ways, and to "walk in his Paths." Nay, the Prophet declared in plain Words, what that extraordinary Favour was, which GOD intended his People, and by Means whereof the *Gentiles* should be converted unto him: *For*, saith he, *out of* Zion *shall go forth the Law, and the Word of the* LORD *from* Jerusalem.

THIS to me seems the plainest and most natural Construction we can put upon the Prophet's Words in this Place, neither am I aware that they are capable of any other tolerable Construction: The grand Event foretold thereby, is no other, than what I have already proved the Prophets under the *Old Testament* had certainly in their View; I have also observed, how, and for what End, the Prophet *Isaiah* in particular might rationally be supposed to have Respect to that

that Event: So that I cannot conceive any one possible Exception to be made, either to our Interpretation of the Prophecy, or to the Application of it to the Times of the MESSIAS. For then *a Law* did *go forth out of* Zion, *and the Word of the* LORD *from* Jerusalem, *i. e.* GOD did at that Time reveal himself to his People in so remarkable a Manner, that distant Nations and Countries soon became acquainted with it, and were engaged thereby to change their Way of Worship, and to adore the GOD of *Israel.* PART II.

WE find the same Event largely insisted on in the lxth *Chapter* of this Prophecy. It abounds with *poetical Figures* in describing the several Nations to be converted, and the Manner of their Conversion: Yet I think it very plain and determinate as to the main Point, and should judge it hardly possible to be suspected, but that the Prophet must have had in View a general Conversion of the *Gentile* World to be wrought by some extraordinary Means, which should arise out of the *Jewish* Nation.

THE Prophecy is addressed to the *Jews*, foretelling some extraordinary Light, which should arise among them, whilst all the Nations round them were in Darkness. *Arise, shine, for thy Light is come, and the Glory of the* LORD *is risen upon thee. For behold, the Darkness shall cover the Earth, and gross Darkness the People: but the* LORD *shall*

PART II. *ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee.* The Words *Light* and *Darkneſs*, are without doubt *figuratively* uſed in this Place; and they are known *Metaphors*, ſignifying, ſometimes *Proſperity* and *Adverſity*, but more frequently *Knowledge* and *Ignorance*. Now *Grotius* is of Opinion, that the *Light* here promiſed to the *Jews*, is that of *Proſperity*: (*d*) Conſequently, the *Darkneſs*, which is ſaid to cover the Earth, muſt mean *Adverſity* and great Affliction. We are to enquire therefore, whether (according to this Opinion of *Grotius*) the Affairs of the *Jews* were ever in ſuch a flouriſhing Condition, as to have all the Nations round them at their Beck: For admitting his Interpretation of the *firſt Part*, that muſt be the Conſtruction of the *Sequel*, where it is ſaid, *The* Gentiles *ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing. The Abundance of the Sea ſhall be converted unto thee, the Forces of the* Gentiles *ſhall come unto thee. Therefore thy Gates ſhall be open continually, they ſhall not be ſhut Day nor Night, that Men may bring unto thee the Forces of the* Gentiles, *and that their Kings may be brought.* *Grotius* in interpreting theſe Paſſages, has confined himſelf to no one Period of Time, nor to any Series of Events, to prove the Accompliſhment of the Prophecy according to his own Scheme; but reels from one End of the *Jewiſh* Hiſtory to another to pick up ſimilar

(*d*) Grotius in locum.

similar Events, pretending one Verse has Respect to the Time of *Zorobabel*, and the next to the Times of the *Maccabees*. PART II.

AND then to what insignificant Events, compared with the Words of the Prophecy, does he refer them? *Ver.* 3. *Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*, does not signify any Benefit the *Gentiles* should receive by their *Light*, according to his Interpretation; but the Congratulations only of some neighbouring States, upon their Restoration from Captivity. *Ver.* 5. *The Abundance of the Sea shall be converted unto thee, the Forces of the* Gentiles *shall come unto thee*, is interpreted of the Trade the *Jews* had with the *Tyrians* after their Restoration, in which the *Tyrians* shewed them no more Favour, than they were willing to shew to all People that would trade with them. *Ver.* 5, 6. which speak of several Nations *coming to them, bringing Gold and Incense, shewing forth the Praises of the* LORD, and *ministring* to them and their GOD, he refers to a defensive Alliance with the *Nabathites* and some other *Arabians*, in the Time of *Judas Maccabeus*. *Ver.* 1, 9, 10. he refers back again to their Restoration from Captivity. And in the next *Verse*, he descends again to *Judas Maccabeus*. *Ver.* 11, 14. which plainly speak (as the whole *Chapter*, nay, and the whole Prophecy does) of a *voluntary Submission* of the *Gentiles*, he interprets of *Edom* and *Moab*, who were *compelled to*

PART II. *ſubmit*, being worſted in Battel, by *Judas Maccabeus*.

IN ſhort, this whole Prophecy, which plainly beſpeaks ſome extraordinary Favour of GOD towards his peculiar People, which ſhould have a remarkable Influence upon all the States and Nations round them, is explained away upon a few triffling, independent Incidents, the like whereof may well be ſuppoſed to have happened, within the ſame Compaſs of Time, to them, or any other People whatſoever. I will not deny but that the Prophets do frequently bring together very diſtant Events, and ſpeak of them in the ſame Prophecy without Diſtinction of Time: But then you may obſerve, that the Matters treated of are of a very extraordinary or important Nature; and ſuch Prophecies are to be conſidered as an *Epitome*, or ſhort Collection of the moſt remarkable Events, which ſhould befal them in the latter Days; whereas common Occurrences will not bear to be ſo treated, either in Way of Hiſtory, or Prediction.

THERE being therefore ſuch good Reaſon to reject the Interpretation of *Grotius*, let us examine this Prophecy with a View to the MESSIAS's Days, and conſider, whether according to *rational Conſtruction*, and the *common Method of interpreting Books*, it will bear to be ſo applied.

LIGHT

PART II.

LIGHT being a known and common *Metaphor*, ſignifying *Knowledge* or *Illumination* of the Underſtanding, it cannot be thought an improper or ſtrained Conſtruction of the Prophet's Words, ſpeaking to a People who had frequently been *enlightened* by Divine Revelation, to interpret them thus: *Viz.*

ISAIAH lx.

1 *Ariſe, ſhine, for thy Light is come, and the Glory of the* LORD *is riſen upon thee.*

Exert thyſelf, let the World ſee thy Light; for GOD has enlightened thee, and in a glorious manner revealed himſelf to thee.

2 *For behold, the Darkneſs ſhall cover the Earth, and groſs Darkneſs the People: but the* LORD *ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee.*

For Ignorance ſhall prevail over all the Earth, and the groſs Folly of Idolatry and Superſtition ſhall overwhelm the People thereof: But the LORD ſhall teach thee better, and in a miraculous manner reveal himſelf to thee.

3 *And the Gentiles ſhall come to thy Light, and Kings to*

So that idolatrous Nations ſhall hear thereof and be con-

PART II. *the Brightneſs of thy Riſing.*

verted thereby; even their Kings as well as People ſhall embrace that heavenly Doctrine revealed unto thee.

4 *Lift up thine Eyes round about, and ſee: all they gather themſelves together, they come to thee, thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy Side.*

The Influence thereof ſhall not extend itſelf to one or another Nation only, but to all the Nations round thee; even diſtant Nations ſhall become as thou art, worſhip the ſame GOD with thee, and be accounted as thy Sons and thy Daughters.

HITHERTO the Prophet ſpeaks of the Converſion of the Nations in general. In the following *Verſes* particular Nations are ſpecified, Maritime Places being deſcribed by their Shipping and Merchandizes, other People by the Cattel and Product peculiar to their Country, others again are diſtinguiſhed by their Enmity to GOD's People; and all are ſuppoſed, by Means of that *Light* or Revelation to be communicated to GOD's People, to be converted, and to *ſhew forth the Praiſes of the* LORD, *Ver.* 6.

IT

IT may be objected, That *v.* 10. *The Sons of Strangers shall build up thy Walls*, &c. plainly, respects the Return of the *Jews* from Captivity, and the Rebuilding of their City. But I answer, That the Building here spoken of does signify the Church or People of GOD, *They shall call thee, The City of the* LORD, *the* Zion *of the Holy One of Israel*, ver. 14. We have already observed a like Instance in this Prophecy (*e*), where *the Mountain of the* LORD's *House*, evidently signifies the Church or People of GOD. And according to the same *Figure* must those Words of the Prophet be interpreted, (*f*) *Behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires, and I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones.* For had the Prophet been speaking of a material Building, he would hardly have represented the most precious Stones as laid in the Foundation. And this Sense of the Passage in Dispute is yet farther confirmed by what immediately follows, *Therefore thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the* Gentiles, *and that their Kings may be brought*; which has no manner of Resemblance to the State of the *Jews* upon the Rebuilding of their City (*g*): But is

(*e*) Isaiah ii. 2. (*f*) Ibid. liv. 11, 12.
(*g*) Nehem. vi. 16. vii. 3.

PART II. exactly true of the Church of GOD, when miraculously enlightened by the Revelation of the Gospel.

BUT the main Hinge, upon which the Interpretation of this Prophecy depends, is a right understanding of that extraordinary *Light* promised to GOD's People, which should influence the Nations of the Earth. For if it means enlightening of them by Revelation; then it will follow, that the Influence thereof upon the *Gentile* World must mean their Conversion thereby. And in Confirmation hereof I cannot but observe, that this Construction does but render the Prophecy agreeable to, and of the same Import with, several other Prophecies of the *Old Testament* already cited, and proved to have Respect to the same Event. I add further, that the self-same Event, which is here attributed to the Influence of some extraordinary *Light* to be communicated to the *Jews*, is by this very Prophet in another place spoken of and attributed (as I have already proved, (*b*) to the *Going forth of a Law out of* Zion, *and the Word of the* LORD *from* Jerusalem. Nothing therefore can be more reasonable, more agreeable to *the common Method of interpreting Books*, than to suppose the *Light* spoken of in the one place to signify the same with the *Word of the* LORD in the other; especially when we consider that *Light*

(*b*) Upon Isai. ii. 3.

Light is not only a common *Metaphor* signifying *Knowledge* or better Information, but also that the *Law* or *Word* of GOD is in the *Old Teſtament* (*i*) frequently called a *Light*, and ſaid to *enlighten* Men. But as an irrefragable Argument confirming the Senſe of the *Word* in this diſputed Place, let it be obſerved, that wherever this Prophet ſpeaks of a *Light*, which ſhould influence the *Gentiles*, he means ſome Revelation by which they ſhould be converted, as will appear from other Paſſages of this Prophecy yet to be conſidered. PART II.

FROM theſe Prophecies it does appear, That the *Means* of that great Converſion to be wrought among the *Gentiles*, ſo clearly foretold by moſt of the Prophets under the *Old Teſtament*, was to ariſe out of the *Jewiſh* Nation. I ſhall now proceed to other parts of this Prophecy, which ſtill keep the ſame Event in View, which further diſcover GOD's Intention of ſending a ſpecial Meſſenger for that Purpoſe; where we ſhall alſo find a Character and Deſcription of the Perſon to be employed therein:

GOD, having expreſsly foretold the Captivity of his People in the latter part of the xxxixth Chapter, proceeds in the following Chapters to comfort them with graci-

(*i*) Pſal. xix. 8. cxix. 105, 130. Prov. vi. 23.

PART II. ous Assurances of Restoration from that Captivity, and with a glorious Prospect of future great Mercies they should receive upon their Resettlement in their own Land. *Grotius* himself acknowledges, that those Prophecies relate to Events at so great a Distance, that the Generation to whom they were delivered could not be supposed to be personally concerned therein. It cannot therefore seem strange, in a prophetic Account of things at so great a Distance, to find some Notice taken of an Event the most remarkable in all the *Jewish* History, *viz.* the Coming of the MESSIAS and the Consequences of it. There are Passages in the latter part of this Prophecy which by the Confession of *Grotius* do more plainly and clearly agree thereto, than to any other Event; though he has endeavoured, (but I am persuaded without Reason) to explain them otherwise.

CHAP. xli. 27. GOD tells his People, *I will give to* Jerusalem *one that bringeth good Tidings*, and in the Beginning of the *next Chapter* adds this Character of him, *He shall bring forth Judgment to the* Gentiles, ---- *and the Isles shall wait for his Law.* I need not say how easy and obvious the Application of this Character is to CHRIST: Yet we are told (*k*) "That there is not "the least Colour to understand [it of him], "but quite another Person whom *Grotius* "under-

(*k*) Scheme, p. 137.

" underſtands to be the *Jewiſh People*, and " our judicious Commentator *White* to be " *Cyrus.* " A notable Confutation this! We muſt not underſtand it of CHRIST, becauſe there are two Commentators, who have endeavoured to explain it otherwiſe, but cannot agree on whom to fix it! My Reply therefore is, Juſt as *Grotius* and *White* confute us, ſo *Grotius* confutes *White* and *White Grotius:* And what are we the wiſer for this fine Chain of Reaſoning! PART II.

BUT after all our Adverſary groſly miſtakes one of his *Authorities:* For *Grotius* does not underſtand this Prophecy of the *Jewiſh People*, but of *Iſaiah* himſelf (*l*): So very willing is he to take any thing for Truth, upon any Authority, even without Examination; provided it gives no Countenance to the Chriſtian Scheme. He is forward enough to tell us on other Occaſions, that the Appeal does not lie to *this* or *that*, or *any Commentator*; but to the Prophets themſelves, and to that Meaning of their Words, which is to be found out by the *common Method of interpreting Books*, viz. *the Rules of Grammar and Criticiſm.*

I APPEAL therefore to the Prophecy itſelf againſt both his *Commentators*. That it is not to be underſtood of *Cyrus* or of any other warlike Prince, appears plainly from this Character in it, *He ſhall not cry, nor lift*

(*l*) Grotius in locum.

PART II. *lift up, nor cauſe his Voice to be heard in the Street. A bruiſed Reed ſhall he not break, and the ſmoking Flax ſhalll he not quench.* Beſides it is the Character of one inſpired by GOD to teach his Ways unto the *Gentiles*; *I have put my Spirit upon him, he ſhall bring forth Judgment to the* Gentiles: For the Word *Judgment* in this Prophecy uſually ſignifies *Knowledge*, or true Diſcretion. By his Means this *Judgment* ſhould be eſtabliſhed in the Earth; even very diſtant Nations ſhould embrace it, Countries divided by Sea from that Continent to which *Judea* belonged ſhould comply with it: For ſo we are to underſtand the Word *Iſle*, according to the Language of the *Old Teſtament*, (*m*) when it is ſaid, *The Iſles ſhall wait for his Law.* This is the principal diſtinguiſhing Character of the whole Prophecy, and the Perſon ſignified thereby is therefore called, ver. 6. *A Light to the* Gentiles.

THIS Character will no more fit *Iſaiah* than it does *Cyrus*. For *Iſaiah*'s Commiſſion extended to the *Jewiſh* People only: His Doctrine was delivered to them, without any Meaſures taken, or Inſtructions given to publiſh it among the *Gentiles*. It does not appear, neither is there the leaſt Reaſon to ſuſpect, that any *Heathen* Nation was enlightened or converted by Means thereof; but the ſame groſs Ignorance and Super-

(*m*) See Gen. x. 5. Jer. ii. 10. 1 Mac. i. 1.

Superſtition in religious Matters, which prevailed among the *Gentiles* in this Prophet's Time, continued to prevail among them for many Ages afterwards. It is certain, that the Event foretold in this, and ſeveral other parts of this Prophecy, did not take Effect till the Publication of the Chriſtian Doctrine: Conſequently the Perſon here repreſented, as principal Actor therein, muſt mean the Author of that Doctrine, to whom every Character of the Prophecy does exactly agree, which therefore renders the Application of it to him every way juſt and reaſonable. PART II.

BUT it will appear to be yet more neceſſary, if you add to it another Prophecy (*Chap.* xlix.) which ſpeaks to the ſame Effect, and gives you the Character of a Prophet, who ſhould be remarkably inſtrumental in the Converſion of the *Gentiles*; but a Character which will in no wiſe fit *Iſaiah*, or any other Prophet before CHRIST. The Perſon ſpoken of is introduced *ver.* 1, calling upon the *Iſles* and the People at a great Diſtance to hearken to him, and urging the Unſucceſsfulneſs of his Endeavours towards his own People, as the Reaſon for it, *ver.* 4. *I have laboured in vain, I have ſpent my Strength for nought and in vain, yet ſurely my Judgment is with the* LORD, *and my Work with my* GOD. But he is comforted with the Reſolution GOD takes thereupon, which is recited, *ver.* 5, 6. *And now ſaith the* LORD *that formed*

PART II. *formed me from the Womb to be his Servant, to bring* Jacob *again to him, Though* Israel *be not gathered, yet shall I be glorious in the Eyes of the* LORD, *and my* GOD *shall be my Strength. And he said, It is a light thing that thou shouldst be my Servant to raise up the Tribes of* Jacob, *and to restore the Preserved of* Israel: *I will also give thee for a Light to the* Gentiles, *that thou mayest be my Salvation unto the End of the Earth.*

How can these Words with any Colour or Shadow of Reason be understood as spoken of *Isaiah?* who, neither by himself, nor by any subordinate Minister appointed by him, ever attempted the Conversion of the *Gentile* World? It is true (as *Grotius* observes (*n*), that *Isaiah* had many Revelations communicated to him concerning the *Gentiles*, and what should be wrought among them in future Times: But he had no Revelation directed to them, neither can it be supposed that his Doctrine had any Influence upon them, like that which is here spoken of. For admit that a considerable Number of Proselytes were made to the *Jewish* Religion from among the *Gentiles*, and many of them by Means of *Isaiah*'s Prophecies; yet it must be supposed, when this happened, that the State of Religion among the *Jews* was in a flourishing Condition, and the People generally very careful and zealous in observing it: So that the

(*n*) Grotius in locum.

the Influence thereof upon the *Gentiles*, must have been at beſt, but inconſiderable, in Compariſon with the Influence it had upon the *Jews*. But in this Prophecy the Suppoſition is quite reverſed; the Prophet ſignified thereby is repreſented as complaining of a great Failure and Ill-ſucceſs among his own People, and makes the extenſive Influence of his Doctrine among the *Gentiles* his greateſt Glory. This was in Fact the Caſe, when CHRIST appeared. Though his Doctrine met with great Oppoſition from the *Jews*, and was embraced but by Few among them; yet among the *Gentiles* it prevailed and ſpread itſelf in a moſt ſurprizing Manner, and not till then was there any Prophet, who might with any Propriety of Speech be ſaid, to be *a Light to the* Gentiles, *and for Salvation to the End of the Earth.* PART II.

THE Sequel of the Prophecy is a noble Deſcription of that great Converſion to be wrought among the *Gentiles*. All Obſtacles to their Converſion are ſaid to be removed, *ver.* 11. *I will make all my Mountains a Way, and my high Ways ſhall be exalted.* In Conſequence whereof, it it added, *ver.* 12. *Behold, theſe ſhall come from far, and lo theſe from the North and the Weſt, and theſe from the Land of* Sinim. *Grotius* would underſtand theſe and the like Paſſages of the *Jews* returning from their Captivity. But how inconſiſtently with the former Part of the Prophecy, which ſpeaks of the *Jews* as reſtored,

PART II. restored, *ver.* 6. and speaks of them as an inconsiderable Part of GOD's People compared with those who should be converted to him from among the *Gentiles?* The Supposition of *Grotius*, is no less inconsistent with what follows, *ver.* 19, 20. *Thy waste and thy desolate Places, and the Land of thy Destruction, shall even now be too narrow by Reason of the Inhabitants.---- The Children which thou shalt have after thou hast lost the other, shall say again in thine Ears, The Place is too strait for me, give Place to me that I may dwell.* How can this be applied to the Circumstances of the *Jews* upon their Restoration? Was the Land of *Canaan* then, or at any Time afterwards, till the Times of the MESSIAS, *too strait* and *narrow* for GOD's People? Does not the Question, *ver.* 21. *Who hath begotten me these?* plainly suggest a great Addition of Strangers, not of the natural Seed of *Abraham?* And does not the Answer given, *ver.* 22. *Thus saith the* LORD GOD, *Behold, I will lift up mine Hand to the* Gentiles, *and set up my Standard to the People: and they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders*, as plainly declare, that this great Increase of GOD's People should be owing to the Conversion of the *Gentiles*, who upon that Account, should be reckoned as *Sons and Daughters*, i. e. the true Seed of *Abraham?*

THE

THIS Prediction of the wonderful Increaſe of GOD's Chuch by the Converſion of the *Gentiles*, immediately following, and indeed depending upon the Promiſe of a Perſon to be a Light to the *Gentiles*, plainly proves that *Iſaiah*, who had no Concern in the Event, could not be the Perſon intended, and that we ought firſt to find out the Event, before we can fix upon the Perſon by whoſe Influence, it ſhould be accompliſhed.

BUT there is another Character in this Prophecy, which will in no wiſe fit *Iſaiah*, ver. 7. *Thus ſaith the* LORD, *To him whom Man deſpiſeth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings ſhall ſee and ariſe, Princes alſo ſhall worſhip.* How far the abject part of the Character may ſuit *Iſaiah*, I will not diſpute: But I am ſure there is no Foundation for applying the latter part to him, nor can any thing be more unreaſonable than to ſuppoſe, as *Grotius* does, that nothing was intended thereby, but the Reſpect ſhewed to *Iſaiah* by King *Hezekiah*, and *Eliakim* who was over his Houſhold. That a *Jewiſh* Prophet ſhould be well treated by a *Jewiſh* King and his firſt Miniſter was nothing ſtrange, though it had ſometimes happened otherwiſe. Beſides it is to be ſuppoſed, that *Iſaiah* had experienced, and been well aſſured of, the Favour of *Hezekiah* and *Eliakim*, at the Time when this Prophecy was

PART II. was delivered. How ridiculous therefore it is to ſuppoſe, that a Thing ſo well known ſhould be made the Subject of divine Revelation, and be introduced in that pompous Manner, *Thus ſaith the* LORD, *the Redeemer of* Iſrael? But if we conſider the Words as a Continuation of that Perſon's Character promiſed in the *preceding Verſe* to be *a Light to the* Gentiles *and for Salvation to the End of the Earth*, we ſhall naturally be lead to underſtand the *Kings* and *Princes* here ſpoken of, as ſignifying *Gentile* Kings and Rulers, who by the Influence of that Light and Knowledge communicated to them by this extraordinary Meſſenger of GOD, ſhould be engaged to reverence him, and ſubmit themſelves to the Doctrine revealed by him.

THIS ſeemingly inconſiſtent Character of one greatly deſpiſed and humbled, and yet held in great Eſteem and Reverence by Kings and Potentates of the Earth, as it cannot but be applied (conſidered with the reſt of the Prophecy) to CHRIST the Author of our Religion; ſo it will ſerve as a Key to explain another Prophecy at no great Diſtance from it, where we have exactly the ſame Character enlarged upon and more fully expreſſed. Chap. lii. 13, 14, 15. *Behold my Servant ſhall deal prudently, he ſhall be exalted and extolled and be very high. As many were aſtoniſhed at thee (his Viſage was ſo marred more than any Man, and his Form more than the Sons of Men)*

Men) ſo ſhall he ſprinkle many Nations, the Kings ſhall ſhut their Mouths at him: For that which had not been told them ſhall they ſee, and that which they had not heard ſhall they conſider. Here you have plainly (as in the former Prophecy) a Servant of the LORD, repreſented in a very low and abject State, and yet by his Miniſtration influencing the Nations of the Earth, and commanding the Attention and Regard of the Rulers thereof. If therefore Unity of Character and Circumſtances be a rational Ground for applying divers Prophecies to the ſame Perſon or Event, there is the greateſt Reaſon for doing it in this Caſe; becauſe the Prophecies in Compariſon, convey the very *ſame Ideas*, with only *different Words:* And this admitted, I am ſure they cannot be ſo properly applied to any one as to CHRIST our LORD. PART II.

NEVERTHELESS, *Grotius* has thought fit to divide theſe two Prophecies, wherein there is ſuch an exact Uniformity of Character, between two different Perſons, applying the *former* to *Iſaiah*, *this* to *Jeremiah*. But the *former* Application, I have already proved to be unreaſonable and groundleſs, and *this* will appear to be more ſo.

FOR *Grotius* is inconſiſtent with himſelf in ſuppoſing any thing to be ſaid of *Jeremiah* in this Place; having told us in his *Prefatory Note* to the xl and following *Chapters* of this Prophecy, That the "Predictions

PART II. "contained therein, look forward to a "great Distance of Time, speaking of "Events which should happen from the "Time of the Capivity, for a long Time "afterwards." And accordingly he himself interprets what goes before, and what immediately follows, this supposed Prophecy concerning *Jeremiah*, of Events subsequent to the Restoration of the *Jews* from their Captivity. Nay, he allows (*o*), the Beginning of *Chap.* liv. to be a Continuation of the same Subject the Prophet had been speaking to in the Beginning of *Chap.* lii, the Connection whereof he would suppose to be broken by the Interposition of a Prophecy concerning *Jeremiah*, whose Character had no manner of Relation to the Prophet's Subject, even according to his own Interpretation thereof. Can any thing be more unreasonable than such a Supposition!

BUT farther, as the *Context* has confessedly nothing in it to countenance the Application of this Prophecy to *Jeremiah*; so the Prophecy itself totally discountenances it, as will appear by that violent Abuse of Words and Language committed by *Grotius* to make it fit him. Some Parts of the Prophecy we allow will fit *Jeremiah*, or any other suffering Prophet: But the principal Characters will in no wise fit him; and therefore *Grotius* himself acknowledges, "That in many Instances they are ac-

"cording

(*o*) Grotius in Locum.

" cording to the Letter more applicable PART
" to CHRIST. and rather belong to him II.
" than *Jeremiah*" (*p*).

HOW can it be imagined, that a Prophecy concerning *Jeremiah* ſhould be introduced in this pompous Manner, *Chap.* lii. 7. *How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publiſheth Peace, that bringeth good Tidings of Good, that publiſheth Salvation, that ſaith unto* Zion, *Thy* GOD *reigneth!* If there was ever a Prophet among the *Jews*, who might more properly than another be called a Meſſenger of *bad Tidings*, it was *Jeremiah*. The whole Courſe of his Miniſtry, was almoſt one continued Denunciation of Vengeance, and a Threatning of the greateſt Evils that ever had befallen them. It is true, as *Grotius* obſerves, he did foretell that after Seventy Years thoſe Evils ſhould have an End. What then? Did this intitle him to be called in ſuch a peculiar Manner the Publiſher of *Peace* and of *good Tidings?* To tell a Man he muſt undergo a long and grievous Fit of Sickneſs, of which at length he ſhould recover, would hardly be thought an agreeable Meſſage, or ſerve to make the Meſſenger welcome.

BUT to leave the Introduction and proceed to the Character and Circumſtances

(*p*) Grotius in locum.

PART II. of the Messenger, *ver.* 13. *Behold, my Servant shall deal prudently, he shall be exalted and extolled and be very high.* This was never true of *Jeremiah*, nor any thing like it. For till the Captivity, he was continually oppos'd and oppress'd, and a great part of that Time he spent in a Prison and a Dungeon. When the City was taken, the Captain of the *Chaldean* Guards set him at Liberty, and gave him his Choice, whether he would go to *Babylon*, or remain in *Judea*. He chose the latter, where he lived some Time privately, without having any Power over the poor Remains of the People that were left there, till he was carried by Force into *Egypt*: Where, as Historians conjecture, he was ill-us'd till the Day of his Death. And is this the Man, that was to be *exalted and extolled and made very high*? Is it thus that *Grotius* makes *Isaiah* speak of Persons about his own Time, *with a perfect historical Conformity*? (*q*) Take this Liberty, and you may make any Prophecy serve any Purpose.

AFTER the same Manner, *ver.* 15. is explained away upon the same Person. *He shall sprinkle* (or purify) *many Nations, Kings shall shut their Mouths at him*, i. e. attend and pay Regard to the Doctrine delivered by him. The Conversion of the Nations is a Subject frequently insisted upon by *Isaiah*; and no doubt the several parts

(*q*) Scheme, &c. p. 389.

parts of this Prophecy, which speak thereof, have Respect to the same Event: But we must not look for an Accomplishment of it in, or about, the Time of *Jeremiah*; for never was there less Appearance of Reformation, either in *Judea*, or in other Countries. Nor is there any Room to imagine, (as *Grotius* pretends) that *Nebuchadonosor* or *Necho* paid any Regard to the Words of *Jeremiah*. *Nebuchadonosor* had not the Curiosity to see him when he was at *Jerusalem*. He ordered him indeed to be treated civilly, because he had not been in the rebellious Scheme of his Brethren: But that he paid any Regard to him, as a Prophet of GOD, can hardly be suspected. As for *Necho*, it is more than probable, if ever he heard his Prophecies, that he despised them; and Historians are inclined to think, that he used him ill upon that Account, because he foretold the Destruction of *Egypt*. So far was it from being true, that Kings and Nations were particularly attentive to what was spoken by *Jeremiah*, that it seems to have been in a peculiar manner his Fate, to be neglected by all to whom he prophesied. PART II.

BUT *Grotius* has taken the most intolerable Liberty with one of the plainest Passages in all the Prophecy, Chap. liii. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed.* It is certain, that

PART II. the *Jews* in *Jeremiah*'s Time ſuffered all the Evil GOD had threatned them with in the greateſt Extremity. Neither his Admonitions, nor his Sufferings, nor Perſeverance in admoniſhing them notwithſtanding his Sufferings, could engage them to flee from the Wrath that was coming, but it came upon them to the uttermoſt. How then could his Sufferings be called *the Chaſtiſement of* their *Peace*; when their Peace depended upon their hearkening to, and treating him reſpectfully as a Prophet; when by his Chaſtiſement their Crimes were aggravated, and the Puniſhment thereof became greater and more inevitable? Could they be ſaid to be *healed by his Stripes*, whoſe Wounds by that very Means became more incurable? They *might* have been healed thereby, ſays *Grotius!* But I ſay they might rather have been healed without them: Foraſmuch as he who embraces the Means of his Recovery is more likely to do well, than he who ſpurns at and abuſes them. In ſhort, if to *make his Soul an Offering for Sin*, ver. 10. to be *ſtricken for the Tranſgreſſion* of others, *ver.* 8. if to *bear the Sin of many*, ver. 12. *the Chaſtiſement of their Peace*, *the* LORD *having laid on him the Iniquity of us all*, ver. 6; all which Expreſſions have a plain Alluſion to the Manner of making Atonement for Sins by Sacrifice; if theſe muſt be explained away upon a Perſon ſuffering by the ill Uſage of others, without any good Effect in reconciling Men to GOD, which was the very

very Case of *Jeremiah*; then *the Rules of Grammar and Criticism* have nothing to do in determining the Sense of Scripture; but we are to prefer the most arbitrary Meaning, that any Commentator can put upon it. PART II.

ANOTHER Circumstance in this Prophecy grosly abused by *Grotius*, is *ver.* 8. *He was cut off out of the Land of the Living.* The obvious Sence of these Words, which are commonly understood to signify a *violent Death*, did not please *Grotius* upon a double Account; because it does not appear that *Jeremiah* met with a violent Death; and because the Sufferings of the Person spoken of, and even his Death, (if that be foretold) must be supposed according to the Scope of the Prophecy to precede his Exaltation and the Success of his Ministry. How therefore to dispose of these Words, which in all Languages signify *Death*, is the Difficulty. To remove it he observes, that *Jeremiah* was cast into Prison, and afterwards into the Dungeon, where perhaps there was no *living Soul* besides himself. And thus *he was cut off out of the Land of the Living!* But *to be in the Land of the Living* is a Phrase which frequently occurs in Scripture, and always signifies the State of the *Living* in Opposition to that of the *Dead*. *Hezekiah*, speaking his Sentiments upon that Sentence of Death sent to him by the Prophet *Isaiah*,

PART II. expreſſes himſelf thus (*r*), *I ſhall not ſee the* LORD, *in the Land of the Living, I ſhall ſee Man no more with the Inhabitants thereof.* The Conſpiracy of the Men of *Anathoth* againſt *Jeremiah*, to take away his Life by Violence, is expreſſed in theſe Words (*s*), *Let us deſtroy the Tree with the Fruit thereof, and let us cut him off from the Land of the Living.* Where the very ſelf-ſame Words with thoſe we have now under Examination, are uſed to expreſs the *Murther* of a Perſon by Violence.

HITHERTO therefore you have the Sufferings and Death of the Perſon, who is the Subject of the Prophecy, and the End of both plainly revealed in Terms by no Means applicable to *Jeremiah*. And in Conſequence thereof, even of his Death, you have an Account of his Exaltation, and the Succeſs of his Miniſtry, which cannot therefore belong to *Jeremiah*. Ver. 10, 11, 12. *When thou ſhalt make his Soul an Offering for Sin, he ſhall ſee his Seed, he ſhall prolong his Days, and the Pleaſure of the* LORD *ſhall proſper in his Hands. He ſhall ſee of the Travail of his Soul, and ſhall be ſatisfied. Therefore will I divide him a Portion with the great, and he ſhall divide the Spoil with the ſtrong, becauſe he hath poured out his Soul unto Death.* If this Succeſs and Satisfaction in his Miniſtry had not been ſo often

(*r*) Iſaiah xxxviii. 11. (*s*) Jer. xi. 19, 21.

often and plainly mentioned as the Conſequence of his Death: Yet *Jeremiah* muſt have been out of the Queſtion. For he never lived to ſee the leaſt Succeſs of his Labours; the People in the very Teeth of Ruin were always averſe to his ſalutary Counſels; even when the City was taken, and all the Evils he had been for a long Time pronouncing againſt it had taken Effect, ſtill they would not hearken to him, but ruſhed violently into Meaſures, which he told them would be attended with the worſt Conſequences. And then, where was his *Portion with the great*, and how did *he divide the Spoil with the ſtrong? Grotius* moſt ridiculouſly ſuppoſes this was fulfilled, when *the Captain of the Guard gave him Victuals and a Reward, and let him go* (*t*). Thus every *Beggar* may be ſaid to have his Portion with the *great*; and the Captive, that is *ſpoiled*, may be ſaid *to divide the Spoil with the ſtrong*, when relieved by the Bounty of his Conqueror. But ſure this is not interpreting Scripture according to the *Rules of common Senſe*, nor the *obvious Meaning of Words*, nor the *Connection of the Diſcourſe*, nor yet according to Scripture itſelf; where the obvious Meaning of the Phraſe is (*u*) to be great, to be ſucceſsful, to prevail over Enemies.

PART II.

Do

(*t*) Jer. xl. 5. (*u*) Exod. xv. 9. Prov. xvi. 19. Iſaiah ix. 3.

PART II.

Do I need to say more to prove the Impropriety, the Unreasonableness, and the utter Absurdity of applying this Prophecy to *Jeremiah?* Having been so long in confuting this groundless Application of the Prophecy, and having upon another Occasion (*x*) urged the *Necessity*, as well as the *Propriety*, of applying it to CHRIST our LORD; I shall not detain my Reader any longer, but while I take Notice of a few peculiar Exceptions made by the Author of *Scheme*, &c. which have not been already considered.

UPON Chap. lii. 13, he says (*y*) "The "Words, *exalted and extolled very high*, "speak only of an earthly Exaltation, "which does not agree to JESUS". But it will easily be observed, that no Reason can be given from the *Text* to confine the Words to an *earthly Exaltation*. A *real* Exaltation certainly was intended; and if he can prove, as he formerly hinted (*z*), that none can be *real*, but an *earthly* or *temporal* one, we are answered. I think it a *real* Exaltation that the Nations of the Earth submitted to him, acknowledged him for their LORD, professing the highest Reverence and Obedience to be due to him.

UPON

(*x*) Serm. VI. (*y*) Scheme, &c. p. 209.
(*z*) Grounds, &c. p. 33.

PART II.

UPON these Words, *He made his Grave with the Wicked and with the Rich in his Death*, he observes, that *White* has discovered some Difficulty in the Construction thereof. From whence he concludes, (*a*) That it is "an obscure Place, on which "nothing ought to be built, while it is so "obscure." Let this be granted, I desire to build nothing upon it, the rest of the Prophecy is sufficient for our Purpose without it. But I can see no Difficulty in it, nor any Occasion for such a *Transposition of Words*, as *White* speaks of. For it is true of JESUS, *that he made his Grave with the Wicked* (respecting the Circumstance which brought him to his Grave) *and with the Rich* (respecting the Place of his Burial).

THERE are several other Exceptions made by our Adversary, taken from the Notes of *Grotius* upon this Prophecy, whose Interpretation thereof I have already confuted, and thereby obviated the Objections borrowed from thence. I shall therefore leave the Reader to reflect upon the different Interpretations of the Prophecy in Dispute, and to judge, which seems most "calculated to subvert the clear and un-"doubted Meaning of the Prophecy flow-"ing from the Terms and Connexion, and "to introduce the most chimerical Mean-"ing,

(*a*) Scheme, p. 218.

PART II. " ing, contrary to the common Senſe of " the Words and the Connexion of the " Diſcourſe (*b*).

THE Prophecies cited hitherto, ſpeak of a general Converſion of the *Gentiles*, of an extraordinary Meſſenger to be employed by GOD for that Purpoſe, in which we have ſeveral Accounts of his Character and Circumſtances. To which therefore I ſhall add others, which ſpeak of his *Family*. Thus *Chap.* xi. 10. *In that Day there ſhall be a Root of* Jeſſe, *which ſhall ſtand for an Enſign of the People; to it ſhall the* Gentiles *ſeek, and his Reſt ſhall be glorious.* As in the *ſecond Chapter* it was *figuratively* ſaid, that *the Mountain of the* LORD*'s Houſe* ſhould be ſo *exalted*, as to draw all Nations to it: ſo here it is ſaid, that a Perſon of *David*'s Line ſhould become ſo conſpicuous in the Earth, that as an *Enſign* ſet up to gather Men together, ſo ſhould he be to the Nations of the Earth. To him they ſhould ſeek and have Recourſe, acknowledge him for their Ruler and Governor, and ſubmit themſelves to be guided by his Directions. This Prophecy therefore does not ſo *plainly mean*, as our Adverſary would ſuggeſt (*c*) upon the Authority of *Grotius*, " That " many of the *Gentiles* being converted to " the true GOD ſhall ſeek and have Re- " courſe to *Hezekiah*". For there is nothing in the Prophecy, or the Context, to limit

(*b*) Scheme, p. 119. (*c*) To. p. 137.

limit the Event to *Hezekiah*'s Days; nor is there any thing in the History of his Reign, that can tempt one to suspect an Accomplishment thereof in him. PART II.

IN this Prophecy there is an evident Agreement in Character, with several others cited from this Prophet: Where there is a Person spoken of, whose Mission should have a very remarkable Influence upon the *Gentile* World, to whom Kings and Nations should attend and pay Homage, and *whose Law the Isles* (very distant Parts of the World) *should wait for.* Such agreeing Characters to be met with in the same Author, ought in Equity to be brought together, and diligently compared; and if no Inconsistency can be found between the one and the other, it is but reasonable to suppose they were delivered upon the same View; especially when the Truth of them cannot be so well accounted for upon any other Scheme, which is the very Case in the Instance now before us.

AND in Confirmation hereof, I shall add another Prophecy, containing the same Character, which must also be applied, as the former was, to one of *David*'s Line, *Chap.* lv. 3, 4, 5. *I will make an everlasting Covenant with you, even the sure Mercies of* David. *Behold, I have given him for a Witness to the People, a Leader and Commander to the People. Behold, thou shalt call a Nation that thou knowest not, and Nations that know*

PART II. *know not thee, ſhall run unto thee, becauſe of the* LORD *thy* GOD, *and for the Holy One of* Iſrael; *for he hath glorified thee.* How it could ever enter into the Head of *Grotius* to interpret this Place of *Jeremiah*, is to me inconceiveable. There is not in the *Context* a Syllable relating to the Times of *Jeremiah*, nor in the *Text* any the leaſt Reſemblance of his Character. For how was he a Witneſs to, a Leader and Commander of the Nations? The Influence he had over his own People was inconſiderable, no Prophet ever had leſs, his Inſtructions were as conſtantly diſobeyed, as they were given. But the Prophecy ſpeaks of One who ſhould be acknowledged by other Nations for their Ruler and Commander, which no body can ſuſpect to have been the Caſe of *Jeremiah*. Admit the Character would fit him: Yet it ſhould ſeem to me, that the *Text* very plainly fixes it upon a Perſon of a quite different Family. *Behold, I have given him for a Witneſs*, &c. Here is a plain *Reference* to ſome *Antecedent*; and upon examining the *Context*, *that Antecedent* muſt be allowed to be contained in theſe Words, *The ſure Mercies of* David. Whether therefore the *Reference* be to a Perſon called by the Name of *David*, or to one ſignified by that Character, *The ſure Mercies of* David; either Way, according to rational Conſtruction, we muſt ſuppoſe one of *David*'s Line was intended, and conſequently *Jeremiah* muſt be excluded. And I hope to make it appear in the Sequel of this Diſcourſe, that *the ſure*

ſure Mercies of David, ſpoken of in this Place, have Reſpect to ſome Covenant made with *David* concerning his Seed (*d*). From whence it will be rational to conclude, That the *Root of Jeſſe*, promiſed *Chap.* xi. 10. which ſhould *ſtand for an Enſign of the People*, to whom *the* Gentiles *ſhould ſeek*, and the Perſon here promiſed to be *a Witneſs to, a Leader and Commander of the* Gentiles, muſt mean the ſame Perſon: Becauſe the Characters of both Prophecies exactly agree in Subſtance and Circumſtances with one another. PART II.

THESE Characters are applicable to none of the Seed of *David* but JESUS CHRIST; for the *Gentiles* had Recourſe to none but Him, Him only did they acknowledge for their *Leader* and *Commander*. And this will yet more certainly appear, if we conſider the Conſequence of his being appointed their *Leader*, mentioned, *ver.* 5. of this Prophecy: *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that knew not thee, ſhall run unto thee, becauſe of the* LORD *thy* GOD, *and for the Holy One of* Iſrael? *for he hath glorified thee.* This muſt be underſtood of very diſtant Nations, People that were not known to, that knew nothing of, the People of GOD in the Prophet's Time; that they ſhould joyn themſelves to the Worſhippers of the True GOD, and worſhip the ſame GOD with them. Now it is utterly groundleſs

(*d*) Pſalm lxxxix

PART II. groundleſs to ſuppoſe, that this Event had any Accompliſhment, till the *Chriſtian-Scheme* took Effect; and therefore it is equally groundleſs to ſuppoſe, that this *Leader* and *Commander* of the *Gentiles* could be any other Perſon, than JESUS the Author of that *Scheme*.

I HAVE now done with the Prophecies cited from *Iſaiah*, and my Vindication of them. Wherein I have been careful to obſerve, that the Paſſages referred to are not only properly applicable to CHRIST, and the Events of his Doctrine; but alſo that they cannot properly be applied to any other Perſon or Event whatſoever. And I hope I have alſo given a rational Account, How it came to paſs that Events at ſo great a Diſtance ſhould be foretold by *Iſaiah*: Obſerving, that the diſtant Proſpect of thoſe Events, was juſt Matter of Encouragement to the true *Iſraelites*, to perſevere in their Religion, notwithſtanding the unhappy Circumſtances they were then fallen into, and the much greater Evils which were like to befal them upon that account.

SECT. III.

FROM *Iſaiah*, I ſhall proceed to the *Pſalms*, and the Prophecies cited from thence: There being, as I think, not only expreſs mention made of the ſame Characters and Events, but alſo an evident Con-

Connexion between the Prophecies of the one and the other. PART II.

WHEN *Isaiah* ſpake of *the ſure Mercies of* David, without mentioning the particular Mercies referred to, it is natural to ſuppoſe, that he had Reſpect to ſome known Promiſe, or Aſſurance made to *David* of future Mercies ſtill to be looked for, even in *Isaiah*'s Time. It is therefore reaſonable to have Recourſe to the Book of *Pſalms* for a more full and determinate Deſcription of thoſe *ſure Mercies*. Accordingly we find in *Pſalm* lxxxix, a particular Account of Mercies engaged for to *David* in the ſtrongeſt and moſt ſolemn manner. Where the Faithfulneſs of GOD in the Performance is ſo frequently repeated, that the *Pſalm* is made remarkable by that very Circumſtance. It is called, *ver.* 2. *Mercy* to be *built up for ever, Faithfulneſs eſtabliſhed in the very Heavens:* A Covenant, upon which GOD ſays, *I have ſworn unto* David *my Servant*, ver. 3; *My Faithfulneſs and Mercy ſhall be with him*, ver. 24. *My Mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him*, ver. 28. *My Covenant will I not break, nor alter the thing that is gone out of my Lips. Once have I ſworn by my Holineſs, that I will not fail* David, *ver.* 34, 35. And what is the Subject, upon which all theſe repeated, ſtrong Aſſurances were given to *David? To eſtabliſh his Seed for ever, and to build up his Throne to all Generations*, v. 4.

PART II. *To make his Seed to endure for ever, and his Throne as the Days of Heaven*, ver. 29. And again, *ver.* 36, 37. *His Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as the faithful Witness in Heaven.*

MAY not this then very properly be called, *the sure Mercies of* David; where the Oath and Faithfulness of GOD are so frequently repeated to confirm the Mercy promised? Can there be a plainer Reference in the Words of one Prophet, to a Promise made to another than this is? Can there be a surer Comment therefore upon *Isaiah*'s Words, than that which this *Psalm* affords us?---- But what do we infer from this? The Inference is plain; since it appears from this *Psalm*, that *David*'s Seed is the Subject of *the sure Mercies* engaged for *to* David; therefore when GOD, speaking afterwards by his Prophet of *the sure Mercies of* David, adds, *I have given him for a Witness to, a Leader and Commander of the* Gentiles, He must be understood to speak of a Seed of *David*, that he should be *a Witness to, a Leader and Commander of the* Gentiles. Which not only confirms the Interpretation I had given of that Place in *Isaiah*; but also discovers an indisputable Relation between these two Prophecies, and proves them to have Respect to the same Person.

AND this will be the more readily granted, when it is observed, That the principal Facts

Facts insisted on in both these Prophecies had, and still appear to have, their Accomplishment in CHRIST; that these *sure Mercies of* David, were fulfilled in him only. For according to *Isaiah*, the *Gentiles* have acknowledged Him for their *Leader*, even distant Nations, formerly unknown to GOD's peculiar People; and they still continue to profess Obedience and Subjection to him as their Lord and Governor. According to the *Psalmist*, the Throne of *David*, the Government of GOD's People, is devolved upon this Seed of *David:* In Him it has remained for many Ages, and is continued *as the Days of Heaven*; and we have no Reason to doubt, but it *shall endure for ever as the Sun, be established for ever as the Moon, and as the faithful Witnesses in Heaven.*

THERE is, I remember, a smart Remark upon this Way of explaining one Prophet by another, upon which it has been asked (*e*), "How comes *Isaiah*'s supposed Explication of *David*, to be an Argument "against our Adversaries? They very "probably think *David*'s Sense ought to "be determined by *David*'s own Words, "and not by the Interpretation of an Author, to whom they pay no Regard, "and who, if he intends to interpret *David*, they think, mistakes him." To which I answer, That I am not arguing

(*e*) Scheme, &c. p. 137.

PART II. *ad hominem*, but *ad rem*. There may be a Sett of Men, who think differently from the reſt of Mankind, and may value themſelves for ſo doing: But I am not obliged to admit all their Notions as true, nor to argue always from their Principles. I think I may reaſonably ſuppoſe two Authors of the ſame Nation, Language and Religion, to have in many Reſpects the ſame Views and Sentiments of Things; and when they treat of the ſame Subject, I may expect ſome Light from the one, for the better underſtanding of the other: And if the *ſacred Writers* may be allowed the ſame Quarter, that *profane Authors* meet with, I would ſuppoſe *Iſaiah* to underſtand *David* better, than any of our *Modern Wits*, as I would ſuppoſe *Quinctilian* to underſtand the Language and Sentiments of *Cicero* better than *Toland*. But if I ſhould conſider the two Prophets I have appealed to, as *inſpired* Writers, and upon that Account capable of underſtanding, the one the other, more certainly than other Authors, I ſhould think myſelf excuſable; becauſe the different Facts foretold by them, ſpeaking of the ſame Subject, were exactly accompliſhed in the ſame Perſon.

TURN to another *Pſalm* (lxxii.) and we ſhall find both theſe Circumſtances of the *Extenſiveneſs* and *Perpetuity* of his Dominion, which I have collected from two different Prophets, united, and foretold by *David* of the ſame Perſon, even one of his own Seed. The Perpetuity of his Dominion is expreſſed,

expreſſed, *ver.* 5. *They ſhall fear thee as long as the Sun and Moon endure, throughout all Generations.* The Extent of it, *ver.* 8. *He ſhall have Dominion alſo from Sea to Sea, and from the River unto the Ends of the Earth, i. e.* His Dominion ſhould be not only over that Continent where *Judea* ſtood, but alſo from the Waters bounding that Continent to the Ends of the Earth. It is added therefore, *ver.* 9. *They that dwell in the Wilderneſs ſhall bow before him, and his Enemies ſhall lick the Duſt*, ver. 10. *The Kings of* Tarſhiſh *and of the Iſles* (Places divided from that Continent by Sea) *ſhall bring Preſents, the Kings of* Sheba *and* Seba *ſhall offer Gifts*, ver. 11. *Yea, all Kings ſhall fall down before him, all Nations ſhall ſerve him.* And it is not ſaid, that his Dominion ſhould be thus extended by Conqueſt, but by reaſon of the good Influences of his Government, as appears from the following *Verſes.* Upon which it is ſaid, *ver.* 17. *All Nations ſhall be bleſſed in him, and ſhall call him bleſſed.* Is it not therefore moſt ridiculous to ſuppoſe, "that the Words "ſignify manifeſtly, what *Grotius* ſays, that "it ſhall be a Saying among all Nations, "*Let your Reign be like his* (*f*);" when the whole *Context* plainly fixes and confirms the *obvious Meaning*, to be the true Meaning of the Place, by repreſenting the Nations of the Earth, not only as ſubmitting to, but alſo partaking of the good Influences of his Govern-

PART II.

(*f*) Scheme, p. 136, 137.

PART II. Government, and upon that Account shewing forth his Praises, *ver.* 15.

HERE then let me re-assume the Consideration of the Promise made to *Abraham* (*g*), *In thy Seed shall all the Nations of the Earth be blessed*, which was renewed to *Isaac* (*h*), and repeated again to *Jacob* (*i*), and is in this *Psalm* limited to one of *David*'s Seed. Is there any one parallel Place of Scripture, which countenances the Interpretation of our Adversaries, That it should be made a proverbial Form of Blessing among the *Gentiles*, "GOD bless you, as "he did the Seed of *Abraham*, *Isaac*, "*Jacob*, or *David?*" Do the Prophets any where suggest, that the *Jews*, as a *peculiar People*, should ever be so remarkably happy and successful, that the Nations of the Earth should make *their* Happiness the Object of their Wishes, and the Measure of that Happiness which they wished might be bestowed on those they loved? Why then must Words so plain, be wrested to a Sense, which has no other Place of Scripture to confirm it, and in which Sense they never were accomplished?

TAKE them in their obvious Meaning, and you may find frequent Instances of Scripture speaking to the same Purpose. All the Prophecies hitherto produced, signify

(*g*) Gen. xxii. 18. (*h*) Ibid. xxvi. 4.
(*i*) Ibid. xxviii. 14.

nify GOD's gracious Intentions towards the *Gentile* World, of revealing himſelf to them, of recovering them out of a State of Ignorance and Superſtition, and taking them into Covenant with him. This was the *Bleſſing* intended them, and I am not aſhamed to call it a *real Bleſſing*. Then moſt of thoſe Prophecies prove, that this *Bleſſing* was to be conveyed to them by Means of the Seed of *Abraham*; that out of the People deſcended from him ſhould ariſe a Prophet to be a Light to the *Gentiles*, and for Salvation to the Ends of the Earth; and that this Perſon to whom *the Gentiles ſhould ſeek*, for whoſe *Law the Iſles ſhould wait*, ſhould be of the Houſe and Lineage of *David*. What need I ſay more to juſtify the obvious Meaning of a Paſſage, which is confirmed by ſo many parallel Places of Scripture, that beſpeak the ſame Thing, which we ſuppoſe intended by that plain Promiſe made to *Abraham*. PART II.

BUT to proceed. The *ſecond Pſalm* muſt be underſtood of the ſame Seed of *David* with the *Pſalm* laſt-cited. Where GOD promiſes to the Perſon who is the Subject of it, *Aſk of me and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion.* It has been thought, but very abſurdly, that *the uttermoſt Parts of the Earth* may mean the utmoſt Bounds of the promiſed Land, and ſo the *Pſalm* may be

PART II. applied to *David*. But it ought to be observed, that when the uttermost Parts of the Earth are spoken of, in Consequence of something said concerning the Heathen, the Words will not (according to rational or scriptural Construction) bear that Limitation. The same Words have occurred in some of the Places already cited, and they are likewise to be met with in several Places in the Book of *Psalms*, but in none of those Places will they admit of that limited Construction. All Attempts therefore to apply them to *David*, or *Solomon*, or any one of the Seed of *David*, but CHRIST our LORD, must be fruitless.

I WOULD observe farther, That the Character of the Person spoken of in this Psalm, taken all together, entirely agrees with the Character of the Servant of the LORD given by *Isaiah*, chap. lii, liii. It is the Character of a Person greatly despised and oppressed, yet rising out of that abject State into a State of Glory and Greatness, Kings and Nations being made subject to, and obeying him.

AND as *Isaiah* in that Prophecy foretells the End of his Sufferings, that he should make *his Soul an Offering for Sin*, and *justify many by bearing their Iniquities*, and *make Intercession for Transgressors*, which are Characters belonging to the Priestly Office: So *David*, *Psalm* cx, speaks of a Person highly favoured of GOD, appointed by him

him to be a *Prieſt for ever after the Order of* Melchizedeck. And there is good Reaſon for applying both theſe Prophecies to the ſame Perſon and Event; becauſe they both ſpeak of an extraordinary Prieſt, peculiar in his Character, and different from thoſe of *Aaron*'s Order. *Iſaiah*'s Prieſt is not ſuppoſed to offer Gifts and Sacrifices according to the Law, but to offer himſelf to GOD for us: *David*'s Prieſt could not be ſuppoſed to offer thoſe Sacrifices, becauſe he was of a different Order from that of *Aaron*, to whom the Offering of thoſe Sacrifices was expreſsly limited by the Law. And ſince the Prieſthood was to be changed, according to *David*, it was reaſonable to think that the Method of Atonement ſhould be changed likewiſe; and the rather, becauſe it ſeemed improbable that *the Blood of Bulls and of Goats ſhould take away Sins.* The Prophecy of *Iſaiah* therefore might be looked upon, as an additional Diſcovery made to what had been foretold before by *David*; as it relates the Manner in which that extraordinary Prieſt ſhould make Atonement for Sins. I ſhall only add, that this Prophecy has eſcaped the Attacks of our Adverſary, and is, I think allowed by all Commentators to relate only to JESUS the Author of our Religion. PART II.

I HAVE now finiſhed my Vindication of the Prophecies cited from the *Pſalms*; which I ſhall conclude with obſerving, That

PART II. That there appears to be a great Harmony between the Prophecies of *David* and *Isaiah* relating to the MESSIAS. And there are very plain Indications, that *Isaiah* was ſenſible his Prophecies related to the ſame Perſon, who had been propheſied of before by *David*. The only Difference in their Characters, ſeems to me to be this, That *David* inſiſts chiefly on the Character of the MESSIAS *as King*, *Iſaiah* on his Character *as Prophet:* And as the MESSIAS was to ſuſtain both Characters, this Difference is eaſily accounted for.

SECT. IV.

THERE is another Circumſtance relating to the MESSIAS, revealed in the *Old Teſtament* which very well agrees with the Circumſtance of his *Family* juſt now inſiſted on, *That is the Place of his Birth*, which is foretold by the Prophet *Micah*. This Prophet propheſied in the ſame Reigns that *Iſaiah* did; and his Prophecy is in Subſtance much the ſame with that of *Iſaiah*, only ſhorter, and conſequently leſs particular. He alſo reproves the People for their Iniquities, foretells the Deſolation of their Country, and the Captivity of the People: But to comfort them under that ſad Proſpect, he foretells their Return from that Captivity, adding likewiſe ſome of the moſt remarkable Events, which ſhould befal them after their Reſtoration. Among which

we

we find *the general Converſion of the Gentile World* ſpoken of, in the very Words of a Prophecy cited from *Iſaiah*, which I have already conſidered, *Chap.* iv. 1, 2. *In the laſt Days it ſhall come to paſs, that the Mountain of the Houſe of the* LORD, *ſhall be eſtabliſhed in the Top of the Mountains, and it ſhall be exalted above the Hills, and People ſhall flow unto it. And many Nations ſhall come and ſay, Come, and let us go up to the Mountain of the* LORD, *and to the Houſe of the* GOD *of* Jacob, *and he will teach us his Ways, and we will walk in his Paths: For the Law ſhall go forth out of* Zion, *and the Word of the* LORD *from* Jeruſalem. Soon after we have a Character of the Perſon, by whoſe Means and Influence this Effect ſhould be wrought among the *Gentiles*, Chap. v. 2. *But thou* Bethlehem Ephratah, *though thou be little among the Thouſands of* Judah, *yet out of thee ſhall he come forth unto me, that is to be Ruler in* Iſrael, *whoſe Goings forth have been from of Old, from everlaſting.*---- ver. 4. *For now ſhall he be great unto the Ends of the Earth.* Ver. 5. *And this Man ſhall be the Peace.*

PART II.

THIS Prophecy, it is ſaid, was intended of *Zorobabel*; but in my Opinion there is not one Character in it that fits him. *Bethlehem* is there fixed to be the Place of his Birth, as *Grotius* proves from parallel Places of Scripture, where the Word, rendered *come forth*, ſignifies *to be born*: Conſequently, *to come forth out of* Bethlehem, ſignifies

to

PART II.

to be born at Bethlehem; which was confeſſedly not the Caſe of *Zorobabel*. Beſides, is it not a groſs Abuſe of the Prophecy to make it ſay, that *Bethlehem* ſhould become famous through a Perſon, who was neither born there, nor (as far as we are able to judge) ever reſided there? And then, how is the next Character applied to *Zorobabel*, *Whoſe Goings forth have been from of Old, from everlaſting?* "Becauſe, ſay they (*k*), he "had his Origin from an illuſtrious Houſe "of old, and a royal Family of Five hun-"dred Years ſtanding." This Interpretation is a very ſtrained one, and I think muſt diſappoint the Reader, inſtead of ſatisfying him. They may call it an "Ori-"ential ſwelling Expreſſion, ſignifying a "common Matter:" But I am ſure they can find no parallel Inſtance in the *Old Teſtament* to juſtify it.

BUT I do not urge the Prophecy upon this Account. I inſiſt chiefly upon that peculiar Character in it, which runs through, and diſtinguiſhes moſt of the Prophecies already conſidered, *ver.* 4. *He ſhall be great unto the Ends of the Earth.* To apply this Character to one, who was no otherwiſe remarkable, than as he was choſen Leader of a Captive People, upon their Return to their own Land, who having put their Affairs in ſome Order returned, and died in the Place of his Captivity, is utterly unjuſtifiable.

(*k*) Scheme, &c. p. 201.

juſtifiable. And indeed our Adverſary has wiſely declined meddling with this Character, having no Pretence for applying it to *Zorobabel.* PART II.

IT is added, *ver.* 5. *And he ſhall be the Peace.* Of what? Of the Earth; for that is the proper *Antecedent.* And accordingly the *Septuagint* renders the Place, Καὶ ἔσαι αὐτῆ εἰρήνη. And thus interpreted the Prophecy is exactly parallel to, and expreſſes the ſame thing with, another Prediction of a later Prophet concerning the MESSIAS (*l*). *He ſhall ſpeak Peace unto the Heathen: And his Dominion ſhall be from Sea to Sea, and from the River to the Ends of the Earth.*

BUT our Adverſary objects (and it is his only Objection againſt the Application of this Prophecy to JESUS) ſaying (*m*), This "Application of it is in the fulleſt Manner confuted by the *Context*, which deſcribes the Ruler in Terms perfectly inconſiſtent with the Character of JESUS, "and particularly when it ſays, *He ſhall* "*be the Peace, when the* Aſſyrian *ſhall* "*come into our Land*, &c. —— Which "Words are ſo plain, as not to need the "leaſt Comment, to ſhew them to be inapplicable to the peaceable Times, and "to the Perſon of JESUS". Upon which I obſerve, that this ſeemingly ſtrong Objection

(*l*) Zech. ix. 10. (*m*) Scheme, p. 201.

PART II. jection is founded upon a manifeſtly wrong *Pointing* of the Place, whereby two Characters are confounded and blended together. The Character of the Ruler to be born at *Bethlehem* ends with theſe Words, *And he ſhall be the Peace.* The Words which follow will appear, by barely reading them, to belong to other Perſons; *When the* Aſſyrian *ſhall come into our Land, and when he ſhall tread in our Palaces, then ſhall we raiſe againſt him ſeven Shepherds and eight principal Men. And they ſhall waſte the Land of* Aſſyria *with the Sword, and the Land of* Nimrod *in the Entrances thereof.* Can theſe Words be disjoyned, *When the* Aſſyrian *ſhall come into our Land, and when he ſhall tread in our Palaces?* Would you, upon due Reflection, tack part to one Sentence, and part to another? Is there not evident Reaſon for keeping them together? If ſo, then let the Text ſay what was to be the Conſequence, when that ſhould happen, *Then ſhall we raiſe againſt him ſeven Shepherds, and eight principal Men*; and they ſhould be avenged upon him, as the next *Verſe* declares, for that Invaſion of the Land. A plainer Caſe I think there cannot be. Let the Reader conſult the Prophet himſelf; and let him obſerve likewiſe, that this muſt be the Caſe, even upon Suppoſition the Ruler to be born at *Bethlehem* ſignified *Zorobabel.*

HAVING removed this only Objection againſt applying *Micah*'s Prophecy to CHRIST,

CHRIST, I shall endeavour to defend a- PART
another parallel Prophecy, which I alledg- II.
ed in Confirmation of it, *Zech.* ix. 9, *&c.* *Rejoyce greatly O Daughter of* Zion, *shout O Daughter of* Jerusalem: *Behold thy King cometh unto thee; he is just and having Salvation, lowly and riding upon an Ass, and upon a Colt the Foal of an Ass. And I will cut off the Chariot from* Ephraim, *and the Horse from* Jerusalem, *and the Battle-bow shall be cut off; and he shall speak Peace to the Heathen, and his Dominion shall be from Sea to Sea, and from the River to the Ends of the Earth.*

"THESE *Personal Characters* (says our "Adversary (*n*), *Righteous One, Saviour,* "*lowly, and riding upon an Ass,* seem too "general and indeterminate to ground our "Interpretation upon." Admit they are: Why then has he taken Notice of them, (since they do not exclude JESUS) and overlooked that very distinguishing Character of the MESSIAS, that peculiar Mark, so constantly fixed upon him by almost all the Prophets, than which, none could more effectually distinguish him from any *Jewish* King or Ruler, His Rule and Influence over the *Gentile* World? If he thought this Character applicable to *Zorobabel*, why has he not told us, when, and how, and by what Authority he *spake Peace to the Heathen*; what Sort of Dominion that was, which

(*n*) Scheme, &c. p. 144.

PART II. which he had over so great a Part of the Earth, and by what Means it was acquired? This Task is so ill performed by *Grotius*, that he might justly think it better omitted, than repeated.

BUT it is said (*o*), "That the Words "of *Zechary* related originally to *Zorobabel*, "or some Person who came from *Babylon*;" because the Word, which in our Translation is rendered *having Salvation*, signifies in the *Hebrew*, *saved*. This Objection had been obviated, Men of the best Skill in the Original having observed, That *passive Particles*, *when used as Nouns*, *have an active Signification*. In Consequence whereof the *Chaldee*, the *Septuagint*, the *Vulgate* and all *Versions* have rendered the Word *actively*. But still it ought to be rendered *passively*! And why? Because Mr. *S*--- says so; whose Authority *sufficiently destroys the Foundation on which the Bishop*, and all other Translators have *proceeded* (*p*). Was there ever such an Answer! Could a Man, that in almost every Page decries Authority, and calls aloud for observing the Rules of *Grammar* and *Criticism*, write thus without Blushing to himself! But this was all he had to urge against the Application of this Prophecy to CHRIST: And in my Opinion, such Objections as these help to confirm it.

SECT.

(*o*) Scheme, &c. p. 145. (*p*) Ib.

SECT. V.

I HAVE now done with those Prophecies, which relate chiefly to the Character and Circumstances of the MESSIAS, and to the great Event to be accomplished through him. I shall therefore now proceed to other Prophecies, which relate more immediately to the *Time* of his Appearance. Many of the Prophecies already produced, which were delivered long before the Captivity, plainly signify, that it should not happen till after their Restoration; but how soon, or how long after, they do not determine. The Prophets after the Captivity, circumscribe the Time a little more, and by Circumstances fix a Period, within which Men might expect his Coming.

THUS the Prophet *Haggai* speaks (*Chap.* ii. 6, 7, 8, 9) in the Words of GOD: *Yet once, it is a little while,--- and I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory--, The Silver is mine, and the Gold is mine--- The Glory of this latter House shall be greater than of the former,--- and in this Place will I give Peace, saith the* LORD *of Hosts.* The Christian Interpretation of this Place, is very well known, *viz.* That during the Continuance of the second Temple, which was then building, GOD would send the MESSIAS, called in the *Text*, *the*

N *Desire*

PART II. *Desire of all Nations*, who by his Presence should fill that House with Glory, by which it should exceed in Glory the former House built by *Solomon*.

IT is worth observing, with how much Art and Sophistry, our Adversary has stretched his Dissertation on this Place to a very great Length, without ever attempting to give us a different Interpretation of it, or offering any Objection against the Interpretation which had been given, except one already obviated, contained within the *Five last Lines* of his Remarks (*q*). A very Learned and Judicious Writer upon this Subject, besides several critical Observations upon the *Text*, proving it to be properly applicable to the MESSIAS, had urged in Confirmation of it, many parallel Places of Scripture, speaking of a Person, whose Ministry should have a very beneficial Influence upon the *Gentile* World, one to whom *the* Gentiles *should seek*, whose *Law the Isles should wait for*, and who should be a *Blessing to the Nations of the Earth*; concluding (as he very justly might) that such a Person might very properly be called, by a subsequent Prophet, *the Desire of all Nations*. This gave our Adversary a Handle to leave the *Text* in Dispute, which he knew not how to dispose of, and to amuse his Reader with a great many little Cavils at those parallel Places, which were but barely hinted at, till

(*q*) Scheme, *&c.* p. 142.

till he ſhould be imperceptibly diverted from attending to a *Text*, which carries more Weight with it, than the Author of *Scheme*, &c. will ever be able to remove. PART II.

BUT to bring this Diſpute to a ſhort Iſſue, and if poſſible, to confine our Adverſary to the Queſtion in hand, I would aſk him a few Queſtions: Whether a Perſon intended to be a *Benefit*, or *Bleſſing* to the Nations of the Earth, by converting them from dumb Idols to ſerve the Living and True GOD, may not very properly be ſignified by this Expreſſion, *The Deſire of all Nations?* Whether that *Expreſſion*, conſidered either in Compariſon with other Places of Scripture, or in Compariſon with any ſubſequent Event, can otherwiſe be ſo properly applied? Whether the Coming of ſuch a Perſon during the Continuance of the ſecond Temple, his being preſented in it, and frequently honouring it with his Preſence, may not as properly be ſaid, to fill that Houſe with Glory, with greater Glory than the former, as *Bethlehem Ephratah*, the leaſt among the Thouſands of *Judah*, is ſaid to be glorified above the other Cities of *Judah*, by being the Birth-place of a Ruler, who ſhould *be great unto the Ends of the Earth* (*r*)? If therefore JESUS was a Perſon, whoſe Miniſtry and Doctrine had ſuch Beneficial Influence upon the Nations of the Earth; if he did appear in the

(*r*) Micah v. 2----

PART II. World during the Continuance of the second Temple, and did frequently honour it with his Presence; whether the Prophecy in Dispute, be not fairly and strictly applicable to him; so strictly, that it cannot properly be applied to any other Person or Event whatsoever?

THERE is one Objection, as I observed before, made against it, which is this: (*s*) "That this Prophecy was to be accomplished in a *little while* after it was delivered, which seems a Phrase not very "applicable to a Fact *Four hundred Years* "after." To which I answer, That the Phrase *a little while*, does not relate to the Coming of *the Desire of all Nations*: For there were first to be great intermediate Events, great Revolutions and Changes in the States and Kingdoms of the Earth; and after this *shaking of all Nations*, then *the Desire of all Nations* should *come*. Accordingly, there did happen very great Revolutions of States and Empires; and soon after the full Settlement of the last great Empire in *Augustus Cæsar*, CHRIST was born.

ANOTHER Prophecy which signifies a Time, within which the MESSIAS should appear, in much the same manner with the former, is, *Mal.* iii. 1. *Behold, I will send my Messenger, and he shall prepare the Way before*

(*s*) Scheme, &c. p. 142.

fore me: and the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom ye delight in: Behold, he ſhall come, ſaith the LORD *of Hoſts.* In this, as in the former Prophecy, the Advent of an extraordinary Perſon is promiſed during the Continuance of the ſecond Temple; as in the former, he is called, *the Deſire of all Nations*, in this, he is called *the Meſſenger of the Covenant, whom ye delight in.* And no doubt the *Jews*, who had long groaned under the Oppreſſions of the *Heathen*, had great Delight in the Expectation of a Perſon to ariſe among them, who ſhould have Rule and Influence over the *Heathen* World; Which gave Occaſion to that great Exultation in *Zechary*, *Rejoyce greatly, O Daughter of* Zion; *ſhout O Daughter of* Jeruſalem: *behold, thy King cometh,--- and he ſhall ſpeak Peace to the Heathen, and his Dominion ſhall be from Sea to Sea*, &c. (*t*):

PART II.

OUR Adverſary nevertheleſs, after ſome Cavils about *Jews* and their Opinions in this Caſe, and after having put in his Claim of *Rights* on Behalf of *Deiſts*, &c. That they are not obliged to find out the *Meaning* of the Prophets, or *Completions* for their Prophecies, or to embrace *Meanings* and *Completions* found out to their Hands (*u*), yet, out of his great Condeſcenſion and Goodneſs, "being inclined to do Ju-

(*t*) Zech. ix. 9. (*u*) Scheme, *&c.* p. 116.

PART II. "ſtice to the *Jewiſh* Writings (*x*), " has thought fit in the preſent Caſe to wave his Privilege, and undertakes to prove, " That " the whole *Context* of *Malachy* is incon- " ſiſtent with our Explication, and alſo " to aſſign the true Meaning of *Mala-* " *chy* (*y*). Which true Meaning of *Mala-* *chy*, as he calls it, is one groſs Heap of Sophiſtry and Forgery.

" THE Second *Meſſenger* in *Malachy*, " is to *come* to *his Temple* as Lord and Pro- " prietor thereof. " True. " That is, to " dwell and preſide there, to give Oracles, " and to ſet up the *Jewiſh* Forms of Wor- " ſhip " (*z*).--- All Invention! The *Text* ſays nothing like it.--- " Is to *come ſudden-* " *ly* or immediately, "--- But in Reſpect to what? To the *Meſſenger ſent to prepare the Way before him*; ſo CHRIST immediately ſucceeded *John Baptiſt*. —" Is ſtyled *the* " *Meſſenger of the Covenant.*"—Allowed. But of what Covenant? — " The *Jewiſh Co-* " *venant*, the *Covenant* made with *Levi*, the " *Covenant* made with the *Fathers.*"—Mere Fiction againſt all Probability! For *Moſes* was the Meſſenger of *that Covenant*, whom the *Jews* never expected again.— " And " is to *purify the Sons of* Levi. "— This was the Reſult of the Covenant made by CHRIST: for it is ſaid (*a*), That *a great Company of the Prieſts were obedient to the Faith.*

(*x*) Scheme, p. 119. (*y*) Ibid. p. 120.
(*z*) Ibid. (*a*) Acts vi. 7.

Faith. But the Addition of our Author,— "That they may duly perform the *Jewiſh* "Ceremonies *as of old*,"—— is an Interpolation of his own, which has nothing in the Prophecy to ſupport it.—— "And "for a farther Deſcription of this *Meſſenger*, we have GOD's Threatning, that "when this *Meſſenger* comes, he will exact Obedience to his Ordinances, from "which the *Jews* had ſwerved."— Downright Equivocation! For by *Ordinances*, he would have you underſtand the *Ceremonial* Part of the *Jewiſh* Law. Whereas the Place referred to, *ver.* 5. exacts Obedience to Laws purely *Moral*, to which Obedience is ſtrictly required by the Goſpel.—— "GOD alſo ſays on this Occaſion, "that he *changes not*."—— A Continuation of the ſame Cheat! Whereby he would repreſent GOD purpoſing never to *change* the Ceremonial Law.—— "And he promiſes "that they [the *Jews*] ſhall live in their "own Land." True: Upon Condition, that they keep his Statutes, and obſerve his Laws. "And he afterwards bids them, "*remember* or keep *the Law of* Moſes."— And who doubts, but they were obliged to keep the Law of *Moſes*, till ſome other Law or Covenant ſhould be ſubſtituted in its Room? PART II.

THUS ends this famous Comment! A Comment purely his own; which diſcovers itſelf not to have been borrowed from *Grotius*, or any other ſerious Writer! But after all

PART II. this Descant *to assign the true Meaning of* Malachi, he seems to have failed us in two material Points, Who was the *First*, Who was the *Second* Messenger promised. Of the *First* he says nothing. And he is not clear as to the *Second*; unless by these Words, "All which plainly relates to "GOD," (*c*) he means GOD was that *Second* Messenger. And if this be his Meaning, I shall not endeavour to confute him, till he has told us, (upon Supposition GOD was that Messenger) Who it was that sent him.

SECT. VI.

I AM now come to that famous Prophecy of the *Seventy Weeks* in the Book of *Daniel*; "which, says our Adversary, "(*d*) seems to be the Sheet-Anchor of the "Cause, and therefore merits a very par-"ticular Examination." And for this Reason he has doubled his Endeavours (I might add his dishonest Tricks and Shifts in Controversy too) to wrest it from us: For not content with giving us a new and whimsical Interpretation of the Prophecy, *new* even to himself (having in *the Discourse of the Grounds*, &c. laid hold on another,) he endeavours here to represent the *Book* itself, from whence it is taken, as spurious, and forged by some *Jews* long after the Time

(*c*) Scheme, &c. p. 151. (*d*) p. 173.

Time of *Daniel.* I must confess I am not at all concern'd at this; because it will serve to discover the Folly of such Attempts, and the Wickedness of them that attempt it. PART II.

OUR Adversary begins his Dissertation with this Remark (*e*), "That the famous "*Daniel*, mentioned by *Ezekiel*, could not "be the Author of the Book of *Daniel*, "——For *Ezekiel*, who prophesied in the "*fifth* Year of *Jehoiakim* King of *Judah*, "implies *Daniel* at that Time to be a "Person in Years. Whereas the Book of "*Daniel* speaks of *Daniel* at that Time "as a Youth". Here is a Falsification of History, in which every Reader is able to confront him. *Daniel* was carried captive to *Babylon* about the fourth Year of *Jehoiakim.* He was then a Youth, not much less than twenty Years old, according to the Representation of the Book of *Daniel:* For he was then chosen by *Ashpenaz* out of the Children of *Israel*, as one *skilful in all Wisdom, and cunning in Knowledge, and understanding Science* (*f*), and he gave upon that Occasion a very notable Instance of his Integrity, Piety and Discretion. When then does *Ezekiel* speak of *Daniel?* In the very next Year, according to *Scheme*, &c. in the *fifth Year* of *Jehoiakim*, in the *fourth* of whose Reign *Daniel* was carried Captive. But if you will believe

(*e*) Scheme, &c. p. 149. (*f*) Dan. i. 4, &c.

PART II. lieve *Ezekiel* himſelf, if you will believe *Uſher* and *Grotius* (whoſe Authority this Author has the Confidence to appeal to on this Occaſion) and all that have wrote upon this Subject, it was at leaſt *Twelve* Years afterwards, when *Ezekiel* ſpoke of *Daniel*. For *Jehoiakim*, in the *fourth* of whoſe Reign *Daniel* was carried to *Babylon*, reigned *Seven* Years afterwards (*g*). He was ſucceeded by *Jehoiakin*; in the *fifth* Year of whoſe Captivity *Ezekiel* began to prophecy (*h*). *Ezekiel* had propheſied for ſome Time, before he mentioned *Daniel*; ſo that *Daniel* muſt have been upwards of *Thirty*, when *Ezekiel* ſpake of him.

NOR does *Ezekiel* ſay any thing of him, but what was very conſiſtent with his Character at thoſe Years. For he was particularly famous for an early Piety, great Stedfaſtneſs in Religion, and an immoveable Adherence to the Law of his GOD. And this rendered him the more acceptable to GOD; becauſe even in his younger Years, the Temptations of a Court could not divert him from it. And for that Reaſon he is reckoned a Third with *Noah* and *Job*, whoſe Interceſſion was of great Avail in the Sight of GOD (*i*). He was likewiſe before that Time by Divine Aſſiſtance become famous for Wiſdom, above all the wiſe Men of *Babylon*, and by the King preferred before

(*g*) 2 Chron. xxxvi. 5. (*h*) Ezek. i. 2.
(*i*) Ezek. xiv. 14, 20.

fore them (*k*). Upon which Account he is reckoned by *Ezekiel* (*l*) as famous for his Wisdom, to a Proverb. There is therefore a perfect Agreement between the Book of *Daniel*, and the Prophecy of *Ezekiel* in this Matter: Consequently the Objection founded upon a supposed Disagreement is groundless; groundless even in the Opinion of the Objector, who to give some Colour to it, found it necessary to have Recourse to a most notorious Falshood. PART II.

WHAT is said of *Daniel* by *Ezekiel*, may serve to take off the Force of another Objection, That "*Daniel* is omitted among "the *Prophets* recited in *Ecclesiasticus*;" which our Author thinks would not have been (*m*) "had the Book under his Name "been received as a Canonical Book by the "*Jews*, when *Ecclesiasticus* was published." To which I answer, That the Author of *Ecclesiasticus* did not intend to give a List of Canonical Books or their Writers; and therefore there is no mention of the Book of *Job* or its Author. His Design was *to praise famous Men*, that excelled in any Kind (*n*) among their Fathers, Rulers as well as Prophets. And this appears to have been done with no great Exactness; but as they occurred to Memory; some being mentioned in improper Places, and the

(*k*) Dan. ii. 48.
(*l*) Ezek. xxviii. 3. (*m*) Scheme, &c. p. 152.
(*n*) Eccluf. xliv. 1, &c.

PART II. the particular Praiſes of ſome that were very famous being omitted. The Objection therefore, if it proves any Thing, proves too much, and particularly that there was no ſuch famous Man as *Daniel* among their Tribes: Whereas it appears from *Ezekiel*, that there was ſuch a Perſon, exceedingly famous in his Generation.

ANOTHER Objection is, That "by "the unanimous Conſent of the *Jews* the "Book of *Daniel* was reckoned among "their *Hagiographa*, and not among the "Writings of their Prophets." (*o*) This I allow, and from thence I argue the *Genuineſs* of it: Becauſe their *Hagiographa* were not a Collection of Books ſpurious or doubtful; but were always reckoned a Part of their genuine Canonical Scriptures, which they divided into three Branches, the *Law*, the *Prophets*, and the *Hagiographa*. I allow alſo with the Learned *Reland* (*p*), that the Reaſon of their placing him among the *Hagiographers*, was not becauſe he foretold ſo clearly the Coming of the MESSIAS. But then I inſiſt likewiſe, that it was not becauſe they looked upon him as an uninſpired Writer: For they have put the *Pſalms* of *David* likewiſe in the ſame Claſs. And the Reaſon they give for it is, That neither *David* nor *Daniel* lead a prophetic Life, both of them having ſpent the greateſt Part of their

(*o*) Scheme, &c. p. 153. (*p*) p. 154.

their Time in Courts. They allow in particular, that *Daniel* had divine Revelations communicated to him, but not in the prophetic Way, reckoning Revelations by Dreams and Visions to be more imperfect, and below the prophetic Manner: That is, they allow him to have foretold Things to come, and they allow the Predictions attributed to him to be genuine; this is as much as we desire, we are not concerned about the whimsical Distinction they have made between a Prophet, and one that spake by Revelation from GOD.

WHAT then can our Author gather from his Observation, (*q*) "That *Jonathan*, who --- made the *Chaldee Paraphrases* we now have on the *Books of the Prophets*, has omitted *Daniel?*" Is there not a Sort of Equivocation in saying, *he has omitted* Daniel, when *Daniel* was not reckoned among the Prophets, but the *Hagiographers?* Had *Jonathan* made his Paraphrases upon the *Hagiographa*, and omitted *Daniel*, there had been some Weight in the Objection: But as the Case stands, it is like saying, A certain Commentator, who has wrote upon the *Gospels*, has omitted St. *Paul*'s *Epistle* to the *Romans!*

OUR Author says farther, (*r*) "It does "not appear, that the Book of *Daniel* "was translated into *Greek*, when the other "Books

(*q*) Scheme, &c. p. 153. (*r*) p. 151.

PART II. " Books of the *Old Teſtament* were, which " are attributed to the *Seventy*; the pre- " ſent *Greek* Verſion --- being taken from " *Theodotion*'s Tranſlation." But it does appear, that there was a *Greek* Verſion of the Book of *Daniel* according to the *Septuagint* (*s*), but that it was become faulty and imperfect; for which Reaſon the Church took *Theodotion*'s Verſion into their *Greek* Bibles inſtead of it.

IT is added, (*t*) That " the *Jews* were " great Compoſers of Books under the " Names of their renowned *Prophets*, to " do themſelves Honour, and particularly " under the Name of *Daniel*; to whom " there are ſeveral Pieces falſly attributed." And what then? Will it follow, that there can be no *genuine* Writings of an Author, to whom any Thing *ſuppoſititious* has been attributed? Are there no Rules to diſtinguiſh between Books *ſpurious* and *genuine*? If there are, let the Book before us be tryed by thoſe Rules, and not condemned by an Argument, which admitted, in the Manner is here urged, would prove even *genuine* Books to be *ſpurious*.

OUR Author has attempted ſomething in this critical Way; and ſays, (*u*) " That " Part of *Daniel* which is written in *Chal-* " *dee*, is near the *Style* of the old *Chaldee* *Para-*

(*s*) Hieron. Præf. ad Dan. (*t*) Scheme, p. 154.
(*u*) Ibid.

" *Paraphraſes*— compoſed many Hundred PART
" Years after *Daniel*'s Time.— And there- II.
" fore that Part could not be written at a
" Time very remote from the Date of the
" eldeſt of thoſe *Chaldee Paraphraſes.*" In Confirmation of this Criticiſm he alledges the Authority of *Prideaux*, who ſays no ſuch thing. That learned Author, in examining which of the two *Targums* is oldeſt, that of *Jonathan*, or that of *Onkelos*, argues for the greater Antiquity of the latter in this Manner (*x*): " That Part of *Daniel* and
" *Ezra* which is in *Chaldee*, is the trueſt
" Standard, whereby to try the Purity of
" the *Chaldee* Language. *Adding*, that the
" farther any *Chaldee* Writing differs from
" that ancient Standard, the later certainly
" it is; and the nearer it comes to it, the
" ancienter it is. But no *Chaldee* Writing
" now extant comes nearer to the Style of
" what is written in that Language by
" *Daniel* and *Ezra*, than the *Targum* of
" *Onkelos.*" Is it not therefore a great Abuſe both of *Prideaux* and his Reader, to infer from hence, that the *Chaldee* Part of *Daniel* is near the Style of the old *Chaldee Paraphraſes?* There may be a prodigious Difference in Style, and yet the *Targum* of *Onkelos* be nearer *Daniel*'s Style, than any other *Chaldee* Writing.

ANOTHER critical Remark, is (*y*), " That *Daniel* lived chiefly at the Courts
" of

(*x*) Prid. Con. Vol. II. p. 535. (*y*) Sch. p. 150.

PART II. "of the Kings of *Babylon* and *Perſia*:——
"And yet the Names of the ſeveral Kings
"of his Time, are all miſtaken in the *Book*
"of *Daniel*; and particularly the *Darius*
"ſo often mentioned, is ſuppoſed by ſome
"to be *Cyaxares* II, King of *Perſia*, and
"by others to be *Nabonidus*, King of *Chal-*
"*dea.*" We allow that the *Darius* ſpoken of by *Daniel* was the ſame with *Cyaxares* II of *Media*. But how does it follow, that *Daniel* therefore miſtook his Name? Might he not be called *Darius* too? Is it not very probable, that it was a Name of Diſtinction he had upon his Conqueſt of *Babylon?* For it well ſuited that great Action of his Life, ſignifying (as *Herodotus* explains it) *The Compeller*. And then it was very proper for *Daniel* to call him by that Name, who firſt came acquainted with him through that remarkable Circumſtance of his Life. I take no Notice of that confident Expreſſion, *The Names of the ſeveral Kings of his Time are* ALL *miſtaken:* The *Hyperbole* is a *Figure*, which our Author makes frequent Uſe of.

HIS next Objection will afford us another Inſtance of the ſame *Figure*; where he he ſays (z), "That *Daniel*—— cannot be
"ſuppoſed to be the Author of this *Book*;
"which ABOUNDS with *Derivations* from
"the *Greek*; which was a Language un-
"known to the *Jews* for a long while af-
"ter

(z) Scheme, &c. p. 151.

" ter the Captivity. " This *abounding with* Greek *Derivations*, amounts to no more than Five Inſtances according to his own Way of Reckoning; and one of them *Herodotus*, that great Maſter of the *Greek* Language, diſowns, thinking it to be of *Perſian* Extract: The other Four are Names of Muſical Inſtruments, which Inſtruments might very probably have been firſt invented in *Greece*, and afterward carry their Names along with them into *Chaldea*.

PART II.

THIS Objection, if it has any Weight, muſt be founded upon a Suppoſition, That the *Chaldee* Language in the Time of *Daniel* was ſo pure, that it had no Words originally *Greek* intermixed along with it: For if it had, which *Grotius* proves to be not only poſſible, but very probable; then the Author of the Book of *Daniel* writing in *Chaldee*, might uſe Words derived from the *Greek*, and yet have known nothing of the *Greek* Language, much leſs have lived *till the* Grecian *Empire prevailed*.

BUT the ſhrewdeſt Objection of all is, (*a*) " The Author of the Book of *Daniel* " appears plainly, from the *laſt Chapter* of " his Book, to be a Writer of Things paſt " after a prophetical Manner. —— There, " after he has moſt clearly ſpoken of the " miſerable Times of the *Jews* under *An*" *tiochus Epiphanes*, adds, *But go thou thy*

" *Way*,

(*a*) Scheme, p. 155, 156.

PART II. "*Way, till the End be, for thou ſhalt reſt* "*and ſtand in thy Lot at the End of the* "*Days:* [that is, thou thyſelf ſhalt live "and be an Eye-witneſs, and ſee an End "of theſe things."] Egregious Blunder! Can any one imagine, if this Book had been forged in *Daniel*'s Name, by a Perſon living after the Time of *Antiochus Epiphanes*, that the Forger of it would have made his *Daniel* promiſe himſelf in a prophetic Manner to live till that Time, whom he knew to have been dead Three hundred and fifty Years before? A ſtrange Way of *writing of things paſt after a prophetical Manner*, to make the ſuppoſed Prophet ſurvive the whole Scene, who died before it began! Methinks our Author has not done the moſt credulous Part of his Readers Juſtice, in offering ſuch crude indigeſted Stuff by Way of Argument, which in Spite of Prejudice and Prepoſſeſſion, cannot but appear to every Man in a moſt ridiculous Light.

THERE are two more Arguments, urged againſt the Genuineneſs of the Book of *Daniel*, which being brought together will pull one another to Pieces, and therefore need no other Confutation. He ſays (*b*), "Di-"vers Matters of Fact are ſpoken of in the "Book of *Daniel*, in the Way of Prophe-"cy, with the *Clearneſs* of Hiſtory, from "*Daniel*'s Time to the Times of *Antiochus* "*Epiphanes*." And he ſuppoſes the Prophecies

(*b*) Scheme, p. 151.

phecies contained in it to look no farther: Yet tells you in another Place (*c*), "That "the whole Book is written in a *dark em-* "*blematical, enigmatical, ſymbolical, parabo-* "*lical* and *figurative Style*; which has thrown "*Jews* and *Chriſtians* into the greateſt Va- "riety of Interpretations." And yet *it relates Facts with the* Clearneſs *of Hiſtory!* PART II.

HE adds (*d*), "That the Way of re- "preſenting large Scenes of Affairs, by "ſuch *Images* and *Symbols* as are uſed "therein, is entirely unlike the Books of "the other Prophets, and is agreeable to "the Turn of Writing the *Jews* took up "with, when they had been new formed "in the *Schools* of the *Greeks*." To which I anſwer, That the Way of repreſenting Things by *Images* and *Symbols*, is frequently to be met with in the Prophecies of *Ezekiel* and *Zechariah*, two Prophets cotemporary with *Daniel*; and therefore this Argument, if it proves any thing, proves the Book of *Daniel* to have been wrote about the Times of *Ezekiel* and *Zechariah*, in whoſe Times *Daniel* lived; whom we may now conclude, notwithſtanding all the Objections of our Adverſary, to have been the real undoubted Author of thoſe prophetic Writings, which we receive under his Name.

(*c*) Scheme, p. 157. (*d*) Ibid.

PART II.

HAVING discovered the Falſhood, the Sophiſtry, the Inconcluſiveneſs of the Arguments alledged to prove, that the Book of *Daniel* was forged about the Times of *Antiochus Epiphanes*, by one that wrote of Things paſt in a prophetic Manner: I ſhall now proceed to conſider the Prophecy of the *Seventy Weeks* cited from it, and to juſtify the Application of it according to the Chriſtian Scheme. From whence alſo I hope it will appear to have been wrote by a Perſon divinely inſpired: For it is out of Diſpute, that it was penned long before the Time of CHRIST; if therefore it ſpeaks of his Coming and the Conſequences of it properly and truly, we are ſure it muſt be by a Spirit of Prophecy, and therefore it was not forged by any one about the Times of *Antiochus Epiphanes* with a View to thoſe Times.

To do this the more clearly and diſtinctly, I ſhall *firſt* give the Reader their Interpretation of the Prophecy, who would make it terminate with the Times of *Antiochus Epiphanes*, and prove it to be utterly inconſiſtent with all tolerable Senſe and juſt Conſtruction of the Prophecy. 2. I ſhall conſider the Objections made againſt the Chriſtian Interpretation of it, and prove it to be fairly and ſtrictly applicable to the Coming and Death of CHRIST, and to the Deſtruction of *Jeruſalem*, which followed afterwards.

THEIR

PART II.

THEIR Interpretation, who would make the Prophecy terminate with the Times of *Antiochus Epiphanes*, is this (*e*). "*Seventy* "*Weeks of* [or Four hundred and ninety] "*Years are determined upon* [that is, are "ſhortened to an indefinite Number with "Reſpect to] *thy People, and thy holy City,* "*to finiſh the Tranſgreſſion, and to make an* "*End of Sins, and to make Reconciliation* "*for Iniquity, and to bring in everlaſting* "*Righteouſneſs, and to ſeal up the Viſion* "*and Prophecy, and to anoint the moſt* "*Holy. Know therefore and underſtand,* "*that from the Going forth of the Com-* "*mandment to reſtore and to build* Jeruſa- "lem [that is, the Word of GOD to *Je-* "*remiah* declaring and promiſing a Re- "turn from Captivity and a Rebuilding "of *Jeruſalem*] *unto* MESSIAS *the Prince* "[Cyrus] *ſhall be ſeven Weeks, and* [from "the ſame Word of GOD to *Jeremiah*, to "MESSIAS the Prince *Judas Maccabeus*] "*threeſcore and two Weeks the Street ſhall* "*be built again, and the Wall even in trou-* "*bleous Times. And after threeſcore and* "*two Weeks ſhall* MESSIAS [or *Prieſt-* "*Meſſias*, that is *Onias* the High Prieſt] "*be cut off, but not for himſelf* [he ſhall "have no one to help him.] *And the* "*People of the Prince that ſhall come* [that "is the Army of *Antiochus Epiphanes*] *ſhall* "*deſtroy the City and the Sanctuary; and*

 "*the*

(*e*) Scheme, p. 175, &c.

PART II. " *the End thereof ſhall be with a Flood, and* " *unto the End of the War Deſolations are* " *determined. And he* [Antiochus Epipha- " nes] *ſhall confirm the Covenant with many* " *for one Week; and in the midſt of the Week* " *he ſhall cauſe the Sacrifice and the Oblation* " *to ceaſe, and for the overſpreading of Abomi-* " *nations ſhall make it deſolate, and that deter-* " *mined ſhall be poured upon the Deſolate.*"

THIS is their Interpretation, which will appear to be exceedingly arbitrary, inconſiſtent with the Text, and founded upon a great many unreaſonable Suppoſitions. For *firſt* according to them, *Seventy Weeks* do not mean *Seventy* Weeks of [or Four hundred and ninety] Years, but ſome indefinite Number leſs than *Seventy*; which they would contract arbitrarily without any Rule to go by, and without any Inſtance of a like Way of Computation. They ſay that *Seventy Weeks abbreviated* (for ſo they will underſtand the Place) muſt mean a Number leſs than *Seventy*. But then I ſay the Place has no Meaning at all; you may reduce them to what Number you pleaſe: There being no more Reaſon to ſuppoſe that they ſignify *Sixty three*, than that they ſignify *Sixty*, or any Number leſs than that. This renders the Computation of the Weeks utterly precarious, and gives every Man a Liberty to compute as he pleaſes.

BESIDES there is no Manner of Grounds for this whimſical Imagination. For ſuppoſe the

the *Word* in the Original, which we render *to determine*, signifies *ſcindere*, *concidere*, that is, *to cut off*; yet *Seventy Weeks cut off* will not ſignify a leſs Term than *Seventy Weeks*, but a Term contracted or limited to that certain Compaſs. For Meaſure of *Time* is often expreſſed in the ſame Manner with Meaſure of *local Diſtance*; and therefore Time, like a corporeal extended Subſtance is ſaid to be *cut off* at ſuch a certain Length. And thus if you read the Prophecy, *Seventy Weeks are cut off* with Reſpect to thy People for the Performance of GOD's Purpoſes there mentioned, it will plainly ſignify no more than this, That GOD had limited the Time for the Performance of thoſe Purpoſes to *Seventy Weeks*, the Term for their Performance was *cut off* at that certain Length, and ſhould not be extended any farther. PART II.

THIS will appear yet more plainly by obſerving, That the Prophet, going on to explain himſelf in the Sequel of the Prophecy, does actually account for the whole Term by dividing it into three ſeveral Portions of *Seven Weeks*, *Threeſcore and two Weeks*, and *one Week*, which added together make the exact Number at firſt defined. And when the Diviſion ſo punctually agrees with the whole Sum at firſt propoſed, can it with any Probability be ſuppoſed, that the Parts thereof are co-incident Terms and not different Portions of the ſame whole Term? When it is plainly ſaid, that from

PART II. one Event to another shall be *Seven Weeks, and Threescore and two Weeks*, how can I suppose the *Seven Weeks* to be included in the *Threescore and two Weeks?* Or, how can I suppose *Seven* and *Sixty-two*, to signify but *Sixty-two*; those two Sums to be equal to the latter only, the Whole to one Part?

To get over this Difficulty, observe another most unreasonable Abuse of the *Text*. Where one *Messias-Prince* is promised, and One only, they would suppose Two to be promised without the least Intimation given of it. The Words are, *From the going forth of the Commandment, unto the* MESSIAS *the Prince shall be Seven Weeks, and Threescore and two Weeks.* It is not said, *unto the* Messias-Princes *shall be Seven and Threescore and two*; *it is* not said, *unto a* Messias-Prince *shall be Seven Weeks, and unto another* Messias-Prince *shall be Threescore and two Weeks:* Upon what then can this most arbitrary Notion be founded? They say we cannot account for the Use of Two Numbers to express the Time of his Coming, if only one Person were intended. Suppose we could not. Will a Division of Time infer a Multiplication of Persons? One Person promised, will signify but one Person, tho' the Time assigned for his Coming should be divided into Fifty Parts.

As their Computaion of the *Weeks* is altogether chimerical and groundless; so the Beginning they assign to them, is inconsistent

consistent with the Prophecy, and all rational Construction of it. The Prophet reckons *from the going forth of a Commandment to restore and to build* Jerusalem. This *Commandment*, they say, was the Word of GOD to *Jeremiah* signifying (Seventy Years before-hand) the Return of the *Jews* from Captivity, and the Building of the City. Upon which I observe, That the Commandment here spoken of, signifies a Word or Command *causing to return and rebuild the City*, *Sermo ad reverti faciendum*, as *Pagninus* renders it from the *Original*. There is a good deal of Difference between a *Prophecy concerning a Thing to be done*, and a *Word causing it to be done*. A Word *causing* it to be done, must signify an Order or Decree for the doing of it: And then I am sure the Prophecy of *Jeremiah* concerning it, Seventy Years before it was attempted, could not be intended in this Place. PART II.

BESIDES, Can it be supposed when a Prophet says, *Seventy Weeks* are limited or defined upon a People, that he should mean a Term whereof a considerable Part was then expired? Or, could Seventy Weeks be said to be defined upon a City, which City for a great Part of that Time was not in Being? Or, How can we account for that prophetic Direction, Compute from the going forth of the Commandment — *Seven Weeks*, if those *Seven Weeks* had been elapsed long before the Direction was given! Or,

PART II. Or, What Reaſon can be given for dating a Prophecy concerning Events to come, almoſt Seventy Years before the Time it was delivered?

IT is ſaid, that the Word rendered *Commandment*, always ſignifies a *divine Prediction* or *Promiſe* (*f*). Than which nothing could be ſaid more notoriouſly falſe; it being uſed in Scripture in the utmoſt Latitude, ſignifying any thing that is ſpoken, either by way of Petition, Reply, Advice, Declaration, or Decree: And that it is uſed there to ſignify a *Royal Decree*, does appear from what *Joab* ſaid, upon *David*'s Decree to have the People numbred (*g*), *Why doth my Lord the King delight in this Thing*, or Commandment; for *this Thing*, plainly refers to *David*'s Decree, and it is expreſſed in the *Original* by the ſame Word, which in *Daniel*'s Prophecy is rendered *Commandment:* And it is repeated again in the next Verſe, *Notwithſtanding, the King's Word* [Commandment] *prevailed againſt Joab.* There is nothing therefore in this Criticiſm to prove, that *the Commandment to reſtore*, and to rebuild *Jeruſalem*, ſignifies a *divine Prediction* or *Promiſe.*

BUT it is urged (*h*), That if *the Commandment to reſtore*, &c. ſignified ſome Royal Decree to be granted afterwards, then Daniel

(*f*) Scheme, &c. p. 177. (*g*) 2 Sam. xxiv. 3, 4. (*h*) Scheme, &c. p. 178.

Daniel *himself knew not the Beginning nor the End of the* Weeks. And what if he did not? Might not GOD be supposed without any Absurdity to reveal to him, what Term he had allotted for the Performance of his good Purposes towards his People, after they should be restored to their pristine State, without discovering to him the precise Time when that Term should commence? Though the Prophecy was no Rule to *Daniel*, who did not live to see an Edict, reinstating the *Jews*, established; yet it was a Rule to them that did, who were chiefly concerned in it, to judge pretty nearly when to expect a Performance of GOD's good Purposes concerning them, and when to look for a greater and more lasting Desolation than the former. PART II.

ANOTHER inexcusable Abuse of the Prophecy is in feigning Three *Messiahs* spoken of, when it is as evident as Words can make it; that the Prophecy speaks but of One. They would make *Two*, where the Name *Messias* is but *once* mentioned, *unto the* Messias *the Prince shall be Seven Weeks and Threescore and two Weeks.* If there be more than one Person spoken of here, I despair of understanding one of the plainest Things in the World, a *singular* from a *plural*. And when it is added in the next *Verse*, *And after Threescore and two Weeks shall* Messias *be cut off*, they would suppose a *third* intended, though there be as plain a Reference as can be to the *Messias* spoken

PART II. ken of in the preceding *Verſe:* And yet this is done with all the Confidence in the World, without pretending the leaſt Mark or Shadow of a Diſtinction, which can lead one to ſuſpect, that *Meſſias* in the one Place does not mean the ſame Perſon with *Meſſias* in the other.

BESIDES, *Ver.* 24. "Which, ſays our "Author (*i*), ſeems to be the general in-"troductory Propoſition, wherein the An-"gel gives the Subſtance of the whole Pro-"phecy," had effectually guarded againſt the Suppoſition of more than one *Meſſias*, or anointed Perſon, to be ſpoken of afterwards, by ſaying, *Seventy Weeks are de-determined upon thy People* (among other good Purpoſes) *to anoint the moſt Holy.* It is evident therefore, that there was but One anointed Perſon to be ſpoken of, and what is ſaid afterwards of a *Meſſias*, or anointed Perſon, muſt be underſtood of this moſt Holy Perſon, who was to be anointed.

AND it will appear farther from this ſingle Title, given to the Anointed Perſon here ſpoken of, *Moſt Holy*, or *Holy of Holies*, that neither *Cyrus*, nor *Judas Maccabeus*, nor *Onias* could be the Anointed Perſon intended in this Prophecy. For though our Adverſary tells us upon his own Authority, which is not to be truſted (*k*), That "the *Hebrew* Words tranſlated in our Bible "*Moſt*

(*i*) Scheme, &c. p. 176. (*k*) Ibid.

" *Moſt Holy*, are the common Appellation " for the *High Prieſt* among the *Jews*; " yet I muſt tell him, that the Title is never once given in Scripture to the *High Prieſt*, or to any anointed Perſon whatſoever. The *Jews* had their *moſt holy* Place, and other *moſt holy* Things: But moſt holy Perſons they had none; no Place or Dignity intitled Men to this Appellation; it is denied to all GOD's Anointed but one, the Perſon ſpoken of in this Prophecy, who in Reſpect to all holy Perſons ſeparated for the Service of GOD, is called by Way of peculiar Eminence the *Moſt Holy*. This ſingle Conſideration I think ſufficient to overthrow all Attempts to explain this Prophecy of any other Perſon, than THE MESSIAS peculiarly ſo called. PART II.

I HAVE ſaid enough already to convince any reaſonable Perſon, that an Interpretation of a Prophecy which requires ſo many ſcandalous Suppoſitions, ſo much groſs Miſconſtruction of Words and Phraſes to ſupport it, ought not to be admitted. And yet, allowing them all their Suppoſitions, even then the Prophecy, thus mangled and abuſed to ſerve a Turn, will not anſwer the Events to which they have applied it.

FOR if we ſuppoſe *Cyrus* to be the anointed Prince promiſed at the End of *Seven Weeks*, from the Prophecy of *Jeremiah* in the Fourth Year of *Jehoiakim*; then reckoning *Seven Weeks* from that Prophecy will

PART II. will bring us either to the Birth of *Cyrus*, or to his Coming into a Capacity to act as GOD's Anointed on Behalf of his People the *Jews*, when the Empire of the *Chaldeans* to whom the *Jews* were Captives fell into his Hands. But the Calculation will greatly fail us both Ways: For from the Prophecy of *Jeremiah* to the Birth of *Cyrus* was not above *one Week*, and from thence till he had it in his Power to relieve the *Jews* was *Ten Weeks*; and to reckon to any other intermediate Circumstance of the Life of *Cyrus* is arbitrary and unjustifiable. Had any *Jew* been to make a Reckoning of Time, from the Prophecy of *Jeremiah* to *Cyrus* as their *Messiah* (which is the only Capacity he could be considered in, if this Prophecy concerns him) he would certainly have reckon'd *Ten Weeks* of [or Seventy] Years; it being the most noted and indisputed Period in all their Accounts of Time. And therefore to suppose a *Jew* forging this Prophecy of *Cyrus* after so noted an Event, and yet so inconsistently with it, is exceedingly ridiculous.

AND as their own Calculation will not justify their Supposition, that *Cyrus* was the anointed Prince to be looked for at the End of *Seven Weeks*; so neither will it agree to their second *Messias*, *Judas Maccabeus*, supposed to be promised at the End of *Threescore and two Weeks* from the Prophecy of *Jeremiah*. For if you reckon *Threescore and two Weeks* of [or Four hundred

dred and thirty four] Years from the Date of *Jeremiah*'s Prophecy, it will not bring you so low as the high Priesthood of *Judas Maccabeus* by several Years. Till he was High Priest he could not be called *Messias*, or the Anointed of the LORD: And our Adversary allows (*l*) the *Threescore and two Weeks* ought to be reckoned to *Judas Maccabeus*, when he was "supposed to have "flourished in the Office of *High Priest.*" Now according to *Harduin*, who is the Patron of this Hypothesis, from the Fourth Year of *Jehoiakim* to the high Priesthood of *Judas Maccabeus*, were *Sixty three Weeks* of [or Four hundred forty one] Years. This then is a palpable Inconsistency with the Prophecy, according to their own Interpretation of it; and therefore it ought to be rejected. PART II.

BESIDES it is evident past all Contradiction, that if a *Messias* was to be expected at the End of *Threescore and two Weeks*, he was to appear in that Character before the *Cutting off* of the *Messias* and the Destruction of *Jerusalem* mentioned in the following Verse: For it is said, *Unto the* Messias *the Prince shall be Seven Weeks and Threescore and two Weeks. And* AFTER *Threescore and two Weeks shall* Messias *be cut off. And the People of the Prince that shall come, shall destroy the City and Sanctuary.* But after *Judas Maccabeus* was come in

(*l*) Scheme, p. 180.

PART II. in the Character of *Meſſias*, or Anointed, there was no *Meſſias* cut off, no Deſtruction of the City and Sanctuary, but all this had happened before, and *Judas* being made *High Prieſt* reſtored Things to their former State.

ON the other Hand, if you admit *Judas Maccabeus* to be the *Meſſias* promiſed at the End of *Sixty two Weeks*, then *Onias* could not be the *Meſſias* to be cut off afterwards; becauſe it is notorious and indiſputable, that *Onias* was cut off long before *Judas Maccabeus* was anointed, and appeared in the Character of a *Meſſias*.

AND for the ſelf-ſame evident Reaſon the Ravages committed by *Antiochus Epiphanes* at *Jeruſalem*, could not be the Deſtruction threatned in this Prophecy: For that alſo was to happen *after* the Coming of the *Meſſias* ſuppoſed to be promiſed at the End of *Sixty two Weeks*. But if *Judas Maccabeus* was the Perſon there intended, the Ravages made by *Antiochus* at *Jeruſalem* did not happen after, but before, he was anointed; and therefore this could not be the Deſtruction ſpoken of in the Prophecy.

IT is alſo evident from the Prophecy, that the Deſtruction threatened was not to happen within the *Seventy Weeks*, or Term fixt by GOD upon his People. That Term was fixt (as appears v. 24.) for the Performance

formance of GOD's good Purpoſes concerning them, *To finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy.* But our Adverſaries have directly inverted this Order of Things, have brought the Deſtruction threatned within the Compaſs of Time limited for the Performance of GOD's good Purpoſes, and then pretend to tell you, how his good Purpoſes were performed afterwards. Whereas it is palpably evident from the Prophecy, that their Deſtruction concludes the Scene, and there is not the leaſt Intimation given of any farther good Purpoſe or Deſign concerning them. PART II.

I THINK I have ſaid more than enough to expoſe the ridiculous Application of this Prophecy to the Times of *Antiochus Epiphanes*; which of itſelf may ſerve to confute itſelf, ſo inconſiſtent are the ſeveral Parts of it, that to ſuppoſe the Truth of one Part, neceſſarily infers the Falſity of another. I ſhall now endeavour to juſtify the Application of it to JESUS and his Times againſt the Objections of our Adverſary; who ſays (*m*), "JESUS cannot "be found here, without doing the utmoſt "Violence to the *Text* in every Part." I ſuppoſe he means the *utmoſt Violence* to

(*m*) Scheme, *&c.* p. 189.

PART II. *F. Harduin*'s Interpretation of it. For his two firſt Objections are founded upon that *Jeſuit*'s chimerical Notion of *Seventy Weeks* enigmatically curtailed, and dated Seventy Years before the Prophecy was delivered. And if theſe may be called Objections they are already anſwered.

HE adds (*n*), " Thirdly, the Matters " to be accompliſhed within the Compaſs " of the *Seventy Weeks*, viz. *to finiſh the* " *Tranſgreſſion*, &c. viſibly relate to the " ſetting up and Continuance of the *Jewiſh* " State and Polity ". This is ſaid *gratis*, and upon ſo little Grounds, that I believe he will be obliged to enlarge upon it and make it a little more *viſible*, before his Readers will be able to ſee it. In my Opinion, theſe *Matters to be accompliſhed* do ſo exactly agree with thoſe good Purpoſes, which CHRIST undertook to execute, and this has been ſo often proved already, that it would be impertinent to ſay more, till our Adverſary has attempted to confute what has been already ſaid, upon that Occaſion.

HE urges (*o*), " Fourthly, the *City and* " *Sanctuary* were not *deſtroyed* by any Ar- " my under JESUS." True: And he knows very well, that according to his own Way of interpreting the Prophecy, there is no Occaſion to ſuppoſe it; and therefore the

(*n*) Scheme, &c. p. 189. (*o*) p. 190.

the Inference he draws from it is a Self-contradiction. He adds (*p*), " Nor can " it relate to the *Deſtruction* of the *City* " *and Sanctuary* by the *Romans*, Seven and " thirty Years after JESUS's Death; be- " cauſe the *Seventy Weeks* muſt have been " expired eight and twenty Years before " that Time." How does this follow? It is very plain from the Prophecy, that the *Seventy Weeks* were not fixed for the Ruin of the *Jews*, but for the Performance of GOD's gracious Purpoſes concerning them. He had himſelf mentioned, but a little before, " the Matters to be accompliſhed " within the Compaſs of the Seventy " Weeks", among which there is nothing like *Deſtruction* hinted at: It is certain therefore the *Deſtruction* threatned was not to be expected, till the *Seventy Weeks* were expired. The Prophecy therefore does not fix a certain Time for it any otherwiſe, than by ſpeaking of it as a Conſequence of Cutting off the MESSIAS, it being intended as a Puniſhment of the *Jews* for that grievous Crime. And it happened Time enough for that Purpoſe; Time enough to fulfil that heavy Curſe, which his Murderers called upon themſelves, *His Blood be upon us and upon our Children.* This, inſtead of being an Objection, I look upon as a great Confirmation to our Application of the Prophecy.

PART II.

(*p*) Scheme, &c. p. 190.

PART II.

NEVERTHELESS he will perſiſt (*q*), "This Deſtruction in the Prophecy cannot "be that *Deſtruction* by the *Romans*; be- "cauſe the *Deſtruction* mentioned in the "Prophecy was to be followed with *Ven-* "*geance* on the *Deſtroyers* or *Deſolators*, "and a Reſtoration of the *Jewiſh* Affairs." To which I can only ſay, That the Prophecy ſpeaks, neither of *Vengeance* on the one, nor of *Reſtoration* to the other. Nor does it ſay the *Deſtroyers* ſhould *fix an Idol on the Battlement of the Temple*; upon which Suppoſition he has raiſed another Objection. But why he ſhould be offended, *becauſe the* Romans *levelled the Temple to the Ground*, I know not; ſince by that Act they did moſt punctually fulfill that part of the Prophecy, which ſays, They *ſhall deſtroy the City and Sanctuary, and the End thereof ſhall be with a Flood.* Perhaps the true Reaſon of the Offence may be, That he would not this part of the Prophecy ſhould be more properly fulfilled by the *Romans*, than it was by *Antiochus Epiphanes*.

HIS *Fifth* and *Sixth* Objections are (*r*), That JESUS *cannot be ſaid to have* confirmed the Covenant for one Week; and *did not* cauſe the Sacrifice and Oblation to ceaſe. To which I anſwer, That JESUS did confirm the Covenant, that Covenant he came to eſtabliſh, in that *one* or laſt *Week* of

(*q*) Scheme, &c. p. 190. (*r*) p. 191.

of the *Seventy:* And in the *half of* that *Week* (for ſo it ſhould be rendered) meaning the latter part of it, he did by his Death annul and cauſe to ceaſe the Obligation to *Sacrifice* and other legal *Oblations*; as appears from St. *Paul*, who ſays, he *blotted out the Hand-writing of Ordinances, that was againſt us, which was contrary to us, and took it out of the Way, nailing it to his Croſs* (*s*). Nor does St. *Paul*'s *Adherence to the* Jewiſh *Ceremonies* prove the contrary, as our Adverſary would ſuggeſt; for he did it to avoid giving Offence to the *Jews*, and not as one obliged to obſerve them; of which he makes a plain Declaration to the *Corinthians*, ſaying (*t*), *To the* Jews, *I became as a* Jew, *that I might gain the* Jews. Cauſing a Law to ceaſe does not infer an intire Diſcontinuance of the Action required by it. Thus much we know by frequent Experience, that a Practice may lawfully be continued, after the Law requiring it is repealed. PART II.

IT is objected (*u*), Seventhly, "Thoſe "who begin the *Weeks*, either from the "*Seventh* or the *Twentieth* of *Artaxerxes* "*Longimanus*, are obliged to underſtand "the *reſtoring and building of* Jeruſalem "figuratively. For if theſe Words are to "be underſtood *literally* they can be appli-"cable to no other *reſtoring and building of*

(*s*) Coloſ. ii. 4. (*t*) 1 Cor. ix. 20.
(*u*) Scheme, &c. p. 191.

PART II. "Jerusalem than that which was decreed "and commanded by *Cyrus*. But (*x*) a "Computation of the *Seventy Weeks*, or "Four hundred and ninety Years, cannot "begin from the Date of *Cyrus*'s Decree." Suppose the *Restoring and Building* Jerusalem be understood *figuratively*. It may be notwithstanding, according to his own Construction, *the Literal Sense*; (*y*) "Which "*literal* Sense may be signified as well, "and as obviously, by a figurative, as by "the most simple or *literal* Expression." But I do not insist upon this. I say that all the *four* Decrees, that granted by *Cyrus*, that of *Darius*, and the *two* of *Artaxerxes Longimanus*, did relate to the *Restoring and Building* Jerusalem in the *strictly literal* Sense. The Decree of *Cyrus* related more immediately to the Return of the People into their own Land, and to the Rebuilding of the Temple. The Decree of *Darius* confirmed the Decree of *Cyrus*, and consequently related to the same Thing. The Decree granted in the *Seventh* Year of *Artaxerxes* gave further Power to the People to return, as appears from the Copy of it, (*z*) *I make a Decree, that all they of the People of* Israel, *and of his Priests and Levites in my Realm, which are minded of their own free Will to go up to* Jerusalem, *go with thee*. This Decree likewise restored them to their ancient Constitution and Polity (*a*); which

(*x*) Scheme, p. 193. (*y*) p. 251.
(*z*) Ezra vii. 13. (*a*) ver. 25.

which is in the moſt proper Senſe a Re- PART
ſtoring of a People and City. By Vertue II.
of all theſe Decrees it muſt be ſuppoſed
they went on rebuilding *Jeruſalem*; for ſend-
ing a People back to their own Habitation,
is allowing them to rebuild it; and this
Work we know was finiſhed by Vertue of
the laſt Decree, granted in the *Twentieth*
Year of *Artaxerxes*. Therefore every one
of the *Four* Decrees may very ſtrictly and
properly be called a *Commandment to reſtore
and rebuild* Jeruſalem: Conſequently, if the
Computation will hold good from any one
of theſe Decrees; (for the Prophecy itſelf
does not determine which of the *Four* was
intended;) then our Application of this
Prophecy will be *literal*, juſt and proper.
And I ſay it does hold good, reckoning
from that granted in the *Seventh* Year of
Artaxerxes Longimanus.

BUT it is objected *Tenthly* (*c*), That the
Artaxerxes who granted this Decree was not
Artaxerxes Longimanus, but another *Artax-
erxes*, Cotemporary with *Darius*, who grant-
ed the ſecond Decree. This is another Chi-
mera of *F. Harduin*; who ſuppoſes, purely
upon the Strength of his own Imagination,
That the Empire of the Eaſt, upon the
Death of *Cyrus* was divided; of which he
pretends *Darius* had *Media* only, and at the
ſame Time one *Artaxerxes* had *Perſia* and
Chaldea; and that this *Artaxerxes* granted

(*c*) Scheme, p. 193.

PART II. the Decree to *Ezra*. I could load this Hypotheſis with Abſurdities; but I do not think it worth while. He that believes it,—Let him believe it.

THE *Eighth*, *Ninth*, and *Eleventh* Objections, affect only a particular Hypotheſis, which I do not think myſelf obliged to defend: And the *Twelfth* has been already anſwered in the Remarks upon the *Fourth*. I have therefore nothing more to do, than to obviate an Objection, which may ariſe from a Conceſſion I have made, That the Prophecy itſelf did not ſtrictly determine which of the *Four* Decrees was intended; becauſe they all tended to ſerve the Purpoſe mentioned in it, of *Reſtoring and Building* Jeruſalem. From whence it may be argued, That a Perſon, living before the Completion of the Prophecy, muſt have been under great Uncertainty in his Computation of the *Seventy Weeks* not knowing which of the four Decrees to reckon from. But allowing the greateſt Uncertainty imaginable in this Reſpect; yet thus much was certain, That the *Seventy Weeks* could not commence *before the firſt*, nor *after the laſt* Decree. It was alſo certain, That the *Jews* were to reckon *Seven* and *Sixty-two Weeks* of [or *Four-hundred eighty-three*] Years from the Decree intended, to the Coming of the MESSIAS. In Conſequence whereof it was alſo certain, reckoning even from the *firſt* Decree granted by *Cyrus* in the Year of the *Julian Period* 4178, That the MESSIAS could

could not be expected before the Year of the *Julian Period* 4661. And so likewise reckoning from the *last* Decree, granted by *Artaxerxes* in the Year of the *Julian Period* 4269, it was certain, That the MESSIAS was to come, and to be cut off within *Seventy Weeks* of [or *Four hundred and ninety*] Years, which must be before the Year of the *Julian Period* 4759. PART II.

ALLOWING therefore, That they who lived before the Completion of the Prophecy, were under the greatest Uncertainty imaginable in determining, which of the *Four* Decrees was intended by it; yet this they might certainly have gathered from it, That MESSIAS should come and be cut off, between the Year ——— 4661
and the Year ——— 4759.
So that the Prophecy evidently limited his Coming, and being cut off to the Compass of Ninety-eight Years. In which Compass of Time, there did arise among the *Jews* a *most Holy Person*, under the Character of their MESSIAS, who was also cut off by Violence. The professed Design of his Appearance was, *To make Reconciliation for Iniquity*, and *to bring in everlasting Righteousness:* And to justify himself in this Undertaking, he gave them all (and more than) the usual Signs of a Divine Commission. So that the *Jews* must be inexcusable in rejecting a Person, so extraordinary and unexceptionable, who came to them within a certain Compass of Time, fixed upon by an ancient

PART II. ancient Prophecy delivered above Five hundred Years before.

AND if this Matter be conſidered attentively, it will appear, that the Prophecy need not have been more determinate in Point of Time, to ſatisfy any reaſonable Perſon. For in this latitude of Conſtruction, which is not ſubject to any Cavil or Exception, it would neceſſarily have led him to fix upon CHRIST and him only, as the promiſed MESSIAS. Indeed, had there been nothing extraordinary in the Perſon, who claimed the Character; had Two or more appeared within that Compaſs of Time, with Pretenſions equal, or very near alike, to the ſame Character; then a more ſtrict Limitation of Time would have been neceſſary. But the Prophecy having clearly pointed out a certain Period of Time, wherein a Perſon of unſuſpected Character did appear, countenanced by extraordinary Means, and taking the proper Methods to accompliſh the Purpoſes of the Prophecy, and no Pretence being made of any other Perſon appearing in that Time for thoſe Purpoſes; upon theſe Conſiderations I ſay, The Prophecy taken in the Latitude I have mentioned (and in a greater Latitude it could not be taken) was determinate enough to convince Men, that JESUS muſt, and that no one elſe could be, the MESSIAS ſignified by it.

SECT.

SECT. VII.

THERE yet remains one Circumſtance to be conſidered, relating to the grand Affair, the Converſion of the *Gentile* World; whether it was to be brought about upon the Foot of the *Moſaic* Inſtitution; or whether a *new* Law and Inſtitution of Religion was to be expected for that Purpoſe. The latter, if it had never been revealed, ſhould have ſeemed moſt probable: Becauſe the *Moſaic* Law was adapted to the particular Circumſtances of the *Iſraelites*, conſidered as a ſeparate People, and was given with Deſign to keep them ſeparate from the *Gentile* World, during their corrupt, idolatrous State; the Continuance therefore of ſuch a Law ſhould ſeem unreaſonable, when the *Gentiles* alſo were to be taken into Covenant with GOD, and made Partakers with them of the ſame common Bleſſings. This is alſo confirmed by ſeveral of the Prophecies already conſidered, which ſpeak of that great Event, as the Effect of *a Law to go forth out of* Zion, and ſay, that the Perſon to be employed for that Purpoſe, ſhould be for *a Covenant of the People*, that GOD would *make an everlaſting Covenant* by him, and that *the Iſles ſhould wait for his Law*.

BUT the Prophecy of *Jeremiah* (Chap. xxxi. 31, 32.) determines this Matter beyond

PART II. yond Diſpute, declaring in this clear poſitive manner: *Behold the Days come, ſaith the* LORD, *that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of* Egypt, *which my Covenant they brake, although I was an Huſband unto them, ſaith the* LORD. The Application of this Prophecy to our Purpoſe is ſo very obvious and intelligible, and I have already ſaid ſo much in Defence of it (*c*) in a Diſcourſe on this Subject, which has yet met with no Reply, that I need ſay no more at preſent, either to explain it, or to juſtify the Uſe we make of it.

ANOTHER Prophecy to the ſame Effect is that of *Deut.* xviii. 15, *&c.* Where *Moſes* ſaith, *The* LORD *thy* GOD *will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; unto him ye ſhall hearken. According to all that thou deſiredſt of the* LORD *thy* GOD *in* Horeb, *in the Day of the Aſſembly, ſaying, Let me not hear again the Voice of the* LORD *my* GOD; *neither let me ſee this great Fire any more, that I die not. And the* LORD *ſaid unto me, They have well ſpoken that which they have ſpoken. I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he ſhall ſpeak unto*

(*c*) Serm. V.

unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my Words which he ſhall ſpeak in my Name, I will require it of him. Theſe Words were underſtood by St. *Peter* (*d*) as a Prophecy concerning CHRIST our Lord; and this Application of them I endeavoured to juſtify (*e*), as founded upon the true Senſe and Interpretation of the Place. Others however have underſtood them, as ſpoken and intended of a *Succeſſion of Prophets*, to be raiſed up among the *Jews* after *Moſes*. This Senſe has been inſiſted on by the Author of *Grounds*, &c. and is ſtill inſiſted on in *Scheme*, and with much greater Shew of Argument and Reaſoning, than he has beſtowed upon any one Prophecy beſides. I muſt therefore beg the Reader's Patience, while I examine his Arguments diſtinctly, and endeavour to confute them.

I WAS very ſenſible, when I firſt wrote on this Subject, that a great deal of Traſh had been raked together, to expoſe, rather than to explain, the Paſſage in Diſpute. But I was not willing to re-publiſh it to the World, partly from a Perſuaſion that it did not need a Confutation; and partly with Hopes, that a ſolid Defence of the true Meaning of the Paſſage would ſuffice to diſcountenance all that idle Stuff, which I thought had been intended for Snear, rather than

(*d*) Acts iii. 22. (*e*) Sermon at *Norwich*.

PART II. than for Argument. But seeing it still insisted on as material, pressed again and again with a great deal of Confidence, as expressing the true Intent of the Prophecy; I will lay it before my Reader, as it is urged by the Author of *Grounds* and *Scheme:* Not doubting but I shall make it appear, that this Gentleman has overshot the Mark, and exposed that Sense of the Passage, which he contends for, to such a Degree, that the *literal* Interpretation of it will appear to be, not only more eligible, but also unquestionable.

THE Author of *Scheme*, in Case the Application of *this Prophecy* to a *Succession of Prophets* should fail, hath it seems made a prudent Reserve of another, which will equally serve his Purpose. Thus he begins his Dissertation upon the Passage in Dispute, (*f*) "These Words are supposed by many "Learned Men, *Jews* and *Christians*, to "be spoken of *Joshua:* — Others under-"stand them to be a Promise of a Suc-"cession of Prophets. — And one or o-"ther of these seems plain to me to be "the certain Meaning of the Place." An odd Expression from one that seems divided between two inconsistent Interpretations: For to the Degree that *one* is *probable* or *certain*, the *other* must be *uncertain* and *improbable*. But why one of these two Interpretations rather than any other? "From "this

(*f*) Scheme, p. 238.

" this Conſideration, that *Moſes* is giving PART
" the *Jews* Directions of immediate Uſe, — II.
" and therefore —— muſt intend an imme-
" diate Prophet." I refer the Reader to the laſt Direction given by *Moſes* in *the preceding Chapter*, *ver.* 14, &c. concerning a King, and leave him to judge of the Weight of this Argument.

HOWEVER he is not ſo equally divided between thoſe two *plain*, *certain* Interpretations, but that he is able to make a Choice, and has offered his Reaſons for applying it to a *Succeſſion of Prophets* (*g*). Where, he takes it for granted, That there is a *Connexion* between the *Prophecy* in Diſpute, and a preceding *Prohibition* againſt hearkening to *Diviners* and *Enchanters*, &c; and that " the raiſing up a Prophet, to whom the " *Jews* ſhould hearken, is the Reaſon gi-" ven, why the *Jews* ſhould not hearken " to Diviners" (*h*). From whence he argues, That not only an *immediate Prophet*, but alſo a *Succeſſion of Prophets*, was intended; (*i*) becauſe " one ſingle Prophet " to be raiſed up immediately who might " ſoon die, could not be a Reaſon, why " the *Jews* ſhould not hearken to Divi-" ners." Upon this Suppoſition much is ſaid to ſhew the Clearneſs of his Interpretation, and the Abſurdity of the contrary: But not a Word to prove this *ſuppoſed Connexion*,

(*g*) Scheme, p. 241. (*h*) p. 242.
(*i*) p. 243.

PART II. *nexion*, as if it were indiſputable. Whereas he could not be ignorant, that they, who *urge this Prophecy*, *as relating literally to* JESUS, allow of no ſuch Connexion, and would expect ſome Proof before they admitted it. I ſay therefore, the Suppoſition, upon which this Argument is founded, not only wants to be proved, but farther it is intirely groundleſs. Is there any *connecting Particle*, which might lead a Man to expect, or look for ſome Connexion between the *Prohibition* and the *Prophecy?* as our Author would inſinuate by his Explanation, (*k*) "Do not hearken to a Divi-"ner: FOR the LORD will give you a "Prophet." Where of his own Head he has thruſt in a connecting Particle, and then laughs at the Abſurdity of their Interpretation, who allow of no ſuch Connexion, nor can find any Shadow of a Reaſon for ſuppoſing any. Is the whole Book of *Deuteronomy* ſuch a continued Diſcourſe, that no one Paſſage beſides this can be found, which has not ſome Relation to, or Connexion with what goes before it? So far from it, that Tranſitions from one Subject to another are moſt frequent. Is the *Prohibition* relating to *Diviners* imperfect, taken ſeparately from the Prophecy in Diſpute? No. You find the ſame Prohibition, *Lev.* xix. 26. and again, *ver.* 31. without any Mention or Intimation given of any Prophet to ſupply their Place. Laſtly, if a

(*k*) Scheme, p. 242.

a Reaſon were neceſſary to inforce the *Prohibition*, there are the ſtrongeſt Reaſons imaginable to inforce it, taken ſeperately from the ſubſequent Prophecy, *viz.* That the *Thing prohibited* was notoriouſly wicked in itſelf, *an Abomination to the* LORD; that for ſuch *Abominations he drove out the* Canaanites *before them*, and would *not ſuffer them ſo to do.* After ſuch Reaſons as theſe, need we to look for more? Or does it become a fair Interpreter, where both Paſſages are perfect and intire taken ſeperately, to ſcrew them together by forceably applying a connecting Particle, in ſuch a needleſs Caſe? PART II.

BUT this is not all. The Text itſelf muſt be tortured to countenance this ſuppoſed Connexion. Take the Words in their plain and obvious Senſe, they will not admit of ſuch a Connexion; and you muſt admit their Interpretation to be true, before there will be any Colour for it. The *Scheme* ſhews you the Abſurdity over and over again of reading them in Connexion, if you put any Senſe upon them different from his own; conſequently nothing but his Interpretation will ſupport the Suppoſition of a Connexion. And is not this a monſtrous Way of Reaſoning, to prove an Interpretation by a ſuppoſed Connexion, which Connexion has nothing to ſupport it, but the Suppoſition of the Truth of that Interpretation? See now, in what this mighty Argument, upon which there is ſo much Triumph, upon which we

PART II. are ridiculed, as taking independent Paſſages for Sound-ſake without Regard to the Context, ends! Why truly, if his Interpretation be juſt there is a Connexion; and if there be a Connexion his Interpretation muſt be true. If he would firſt ſhew me the Neceſſity of ſuch Connexion and from thence infer the Truth of his Interpretation; or if he would ſhew me the Neceſſity of his Interpretation and from thence infer a Connexion, I ſhould hearken to him. Till one of theſe be proved independently of the other, the Paſſages muſt ſtand, in the Condition the Writer has left them, unconnected; it is not in the Breaſt of every Interpreter to thruſt in a *connecting Particle*, as he pleaſes. The Connexion muſt firſt be proved, to make the one Paſſage a Guide to us in the Interpretation of the other. Nothing like this has been attempted, and therefore we look upon all Arguments drawn from thence as frivolous and impertinent.

I PROCEED therefore to the Arguments drawn from the ſubſequent Context, to prove that the *Prophet to be raiſed up* muſt be underſtood of a *Succeſſion of Prophets*. There we allow a *Connexion*, the proper *connecting Particles* are to be met with, and a Reader of an ordinary Capacity may perceive, that from *ver.* 15. to the *End* is a Continuation of the ſame Subject. Whereupon our Author obſerves, That "the "Rule laid down for the Tryal of the "*promiſed Prophet is ſuch*, as implies a "Succeſſion

" Succeſſion of Prophets was intended " (*l*). He does not go about to prove this himſelf, but refers you to *Stillingfleet:* who ſays, (*m*) " The Charge which follows a-" gainſt falſe Prophets, and the Rules to " diſcover them — had not been ſo perti-" nent and coherent, if the Oppoſition did " not lie between the Order of true Pro-" phets, and the falſe Prophets which " ſhould riſe up amongſt them. " It is paſt my Reach to find out this Incoherence. The ſubſequent Words are a Caution againſt falſe Prophets, and there is a Rule given for the Diſcovery of them. What then? If only one Prophet had been promiſed, might not many falſe Prophets ariſe notwithſtanding? And if ſo, was not a Caution to guard againſt them neceſſary? And was it not very proper to give Rules for the Diſcovery of them? Where then is the Incoherence?

PART II.

QUESTIONING the Strength of this Argument, to prove, that a Succeſſion of Prophets was intended, the Author of *Scheme* urges, (*n*) That " ſtill JESUS will be ex-" cluded by [the ſubſequent Words] from " being the Prophet intended. " Why? " Becauſe he could not poſſibly be ſub-" ject to Death for ſpeaking in the Name " of GOD what GOD had not command-" ed him to ſpeak, or for ſpeaking in the

 " Name

(*l*) Scheme, p. 243. (*m*) Stillingfleet's Orig. Sacræ, l. 2. c. 4. (*n*) Scheme, p. 244.

PART II. "Name of other Gods, and consequently, "could not have this Rule laid down for "him." It is true, He could not possibly be subject to Death for the beforementioned Reasons, neither could the *Prophet promised*, nor any Prophet, who, having *Words put into his Mouth* by GOD, *speaks all that* GOD *commanded him*. But false Prophets might arise, speaking what GOD had not commanded, and speaking in the Name of other Gods; and a Caution to guard against, and a Rule to discover such, might be very requisite. What then could the Author mean by this Objection? What no body else, I believe, ever meant or thought of besides himself; That the Caution given at the 20th *Verse*, is not against a *false* Prophet in Contradistinction to the *true*, spoken of in the *preceding Verses*, (upon which Supposition his last-cited Objection from *Stillingfleet* is founded) but that it respects the same true Prophet promised, whom he supppose capable of speaking in GOD's Name what GOD had not commanded; nay, and of speaking in the Name of other Gods. As fond as our Author seems to be of this Argument, which he has thrice repeated, I should think it an Affront to my Reader to offer him a Confutation of it; I will therefore leave it, as I found it, to convince whom it can.

HAVING cleared the *Context* from favouring their Interpretation, who maintain, That by the *Prophet to be raised up*, is meant

meant a *Succeſſion of Prophets*; I ſhallpro ceed to the Conſideration of ſome other Arguments (*o*); the Subſtance whereof, I think, may be comprized under theſe two Propoſitions: That *it was requiſite the* Jews *ſhould have a Succeſſion of Prophets to ſupply the Place of, and to anſwer the Purpoſes for which Application was uſually made to, Diviners*, &c. *among the Heathen.* And, That *they actually had a Succeſſion of ſuch Prophets.* To which I anſwer, That if both theſe Allegations were true, it would not follow, that the Paſſage in Diſpute was a Promiſe thereof. For Paſſages of Scripture muſt be explained by themſelves and their *Context*, and not by what Men think GOD ſhould, or might truly, have ſaid inſtead thereof.

HOWEVER, upon Inquiry it will appear, that neither of theſe Allegations are true in the Senſe intended. It was not *proper* or *neceſſary* that GOD ſhould raiſe up a *Succeſſion of Prophets* to ſerve thoſe Purpoſes, for which *Diviners* were applied to. Allow, *the* Jews *by living among the* Egyptians, *extremely addicted to Enchantments*, &c. *were grown fond of theſe ſublime Sciences:* Was it proper or fit they ſhould be indulged in every Thing they grew fond of? They were notoriouſly fond of viſible Gods, and of having the Object of their Worſhip repreſented by Idols; and for the ſame Rea-

(*o*) Scheme, p. 244.

PART II.

ſon GOD ſhould have prevented *Jeroboam*'s Scheme, and allowed them ſome Idol-repreſentation of himſelf, before that wicked King ſet up Calves at *Bethel*. The conſulting Wizards and Inchanters, was a Thing wicked in itſelf, an *Abomination to the* LORD, who to diſcourage them from doing the like, told them, *For theſe Abominations the* LORD *thy* GOD *doth drive the* Canaanites *out before thee*, adding, *The* LORD *thy* GOD *hath not ſuffered thee ſo to do.* This was Reaſon ſufficient, why they ſhould not hearken to Diviners; "It is an Abomination to "the LORD; do it at your peril of ſuffer-"ing in the ſame manner as the *Canaanites* "did, whom GOD drove out before you "becauſe of ſuch Abominations." And yet, as if the going to Enchanters were lawful in itſelf, as if GOD in prohibiting it had debarred the *Jews* of ſome innocent Privilege, for which it was proper and equitable to make them Satisfaction in ſome other Way; a farther Reaſon muſt be ſqueezed out of the following Words, and a Promiſe wreſted from them, That GOD, in Recompence, would raiſe them up a *Succeſſion of Prophets*, with full Power to do from him, what *Heathen Diviners* pretended to do by *Art Magick*.

I SHOULD not have thought an Argument of this Kind worth Notice, if it had not been firſt uſed by *Origen*, and afterwards cited by *Stillingfleet* out of *Origen*, for the

the ſame Purpoſe. *If*, ſays he (*p*), *while other Nations had Perſons among them, who foretold what was to come by the Flight and Singing of Birds*, &c. *the* Jews, (*who had in common with others a Curioſity to know future Matters*) *had been forbid to take the beforementioned Methods, and had no Methods of their own to be acquainted with Matters to come, they would immediately have entertained mean Thoughts of their own Religion*, &c. I will not diſpute the Curioſity of the *Jews*, nor diſallow the ill Conſequences that Curioſity tended to, mentioned by *Origen*. Nay, I acknowledge it to be Fact, That their extravagant Curioſity did actually betray them into thoſe very Conſequences, To prefer *Pagan*, to their own Religion, to have Recourſe to *Heathen* Oracles, to endeavour to eſtabliſh ſuch Oracles among themſelves, and to ſlight the Prophets after *Moſes*, becauſe they did not undertake to ſatisfy their Curioſity in the ſame manner that *Heathen* Oracles and Diviners did. But will any one therefore dare to aſſert, That ſuch Curioſity ought to be ſatisfied; that Men, who have not Perſons among them inſpired by GOD for that Purpoſe, may go to Wizards; that, if the *Jews* had not a conſtant Succeſſion of ſuch Men, *their own Law warranted the Violation of its own Ordinances*; *and the abandoning the Service of* GOD, *for the Worſhip of the Deities of foreign Nations?* Where does it warrant them? In

PART II.

(*p*) Origen cont. Celſ. p. 28.

PART II. the disputed Passage before us? That is begging the Question, and for a Purpose, which will convince any rational Man, that their Interpretation of it is not a true one. But if it be not so, *How*, says *Origen*, *could any that were zealous for the Jewish Law, reprove those that consulted Heathen Oracles*; as we read *Elijah* did *Ahaziah*, saying, *Is it because there is not a* GOD *in* Israel, *that ye go to enquire of* Baal-Zebub *the God of* Ekron? How? Monstrous Question! Do I need to answer it? Because it was abominably wicked in itself; because it had been as plainly and peremptorily forbidden by GOD, as any thing possibly could be upon peril of utter Extirpation; because it was a notorious Contradiction to the *first Commandment*, subverted the very Foundation of the the *Jewish* Religion, and could not be committed by one, that had any Regard to the GOD of *Israel*.

THE Author of *Scheme*, urges on this Head (*q*), That *Elijah voluntarily took upon himself the very Business of telling the Fate or Fortune of* Ahaziah, *in order, as it seems, to prevent Application to foreign Deities or Diviners about such Matters.* True: He did tell *Ahaziah*'s Fate, and did it to prevent Application to foreign Deities and Diviners; but not by Way of Encouragement to expect, that every Inquirer might have such Questions answered by him, or succeeding Prophets,

(*q*) Scheme, &c. p. 259.

Prophets; but by way of absolute Discouragement from applying to *Heathen* Oracles on any Pretence whatsoever. *Ahaziah*'s Fate is told, as the Consequence of his Sin in making such Application; he is threatned with Death by way of Punishment for it, *Therefore thou shalt not come down from that Bed on which thou art gone up, but shalt surely die*, 2 Kings i. 6, 16. There is nothing in all this, but what agrees with the *Prohibition* given by *Moses* against hearkening to Diviners, *&c. Deut.* xviii. 9—14. taken separately from the subsequent Prophecy. Upon the Whole, you may as well argue, That it was *proper* and *necessary*, GOD should allow the *Jews* some Emblematical Representation of himself, as that he should raise up a *Succession of Prophets* to supply the Place of, and serve the Purposes for which Application was made to, *Heathen Diviners.* PART II.

BUT it is alledged, That the *Jews* actually had "a Succession of Prophets in "Analogy to Heathen Diviners, who shew-"ed their Inspiration in the Discovery of "lost Goods, and in telling Fortunes, "whereby the meanest Person in *Judea* had "the Opportunity of having this Miracle "wrought for him, whenever he had Occa-"sion (*r*). The Difference between a Jewish "Prophet and a Diviner *consisting in this.* "The one supposed to be inspired, or to have "Words

(*r*) Grounds, *&c.* p. 28.

PART II.

" Words put into his Mouth by GOD, the " other to ſpeak without Inſpiration, either " by ſome Dealings with familiar Spirits, or " by magick Art (*s*)." I hope the Reader will keep in mind this Explanation of the Word *Prophet:* For our Inquiry now is, Whether the *Jews* had a *Succeſſion of Prophets*, according to this Explanation of the Word; and nothing but a Succeſſion of *ſuch Prophets*, will give any Countenance to the Suppoſition of a *Connexion* between the *Prophecy* in diſpute, and the preceding *Prohibition* againſt hearkening to Diviners. Now in this Senſe of the Word, I ſay, they were ſo far from having a *Succeſſion of Prophets*, that they had no *ſuch* Prophet. Where is that credulous Unbeliever, that will aſſert, that *Moſes* ſerved the Children of *Iſrael* in this Capacity of ſatisfying the Curioſity of every idle Inquirer, where he might find his *loſt Goods*, or what remarkable Turns he ſhould meet with, as a private Man, in future Life? All the Days of *Joſhua*, who ſucceeded *Moſes* as Governor and Leader of the Children of *Iſrael*, we read of no Prophet. And if he be reckoned firſt in the Succeſſion of Prophets, what Man of any Candour or Ingenuity can find the leaſt Grounds to ſuſpect, that he ever *told* any Perſon his *Fortune?* Till a Hundred Years after his Death we read of no Prophet. About which Time *Deborah* aroſe, who foretold the Victory of the Children of *Iſrael* over *Jabin*'s

(*s*) Scheme, &c. p. 253.

Jabin's Army. But who ever imagined, that *the Children of* Israel, who *came up to her for Judgment*, consulted her at any time about *lost Goods*, and where they should find them? After her, we read of a Prophet sent to reprove the People for their Backsliding and Ingratitude to GOD: And on this Account he has the Title of a Prophet, though his Message had no Relation to Things future. In short, from *Moses* down to *Samuel*, you have not a single Instance, which gives the least Colour to suspect, that the *Jews* had any Prophet, much less a *Succession of Prophets*, who undertook to answer Questions relating to the private Circumstances and Fortunes of Men. PART II.

AND indeed, the first Instance alledged for this Purpose, is that of *Saul* applying himself to *Samuel* about his Father's Asses that were lost; which you may plainly see was ordered by Providence to forward an Event of great Importance to the whole Nation, 1 *Sam.* ix. 16. The LORD told *Samuel*, *To Morrow about this Time* I WILL SEND *thee a Man out of the Land of* Benjamin, *and thou shalt anoint him to be Captain over my People* Israel. Both the other Instances, 1 *Kings* xiv. 2, *&c.* 2 *Kings* viii. 8, *&c.* appear to be of the same Kind, ordered by Providence to give his Prophets an Opportunity of foretelling to proper Persons Things of much higher Importance, than what the Messengers came to the Prophets about. So that in about Six hundred

PART II. hundred Years, you have three ſingle Inſtances, not of Prophets who made it their Buſineſs, as *Wizards* and *Fortune-tellers* did, to tell every idle Inquirer what ſhould befall him in private Life; but one ſingle Inſtance of each of thoſe Prophets ſpeaking to a Queſtion of private Concern, when Purpoſes of a much more important Nature were evidently intended by Providence to be ſerved thereby. And from theſe it is inferr'd, "That the *Jews* had a *continued* "*Succeſſion of Prophets* in Analogy to *Hea*"*then Diviners*, who ſhew'd their Inſpira"tion in the Diſcovery of *loſt Goods*, and "in *telling Fortunes:* Whereby the mean"eſt Perſon in *Judea* had the Opportunity "of having this Miracle wrought for him, "whenever he had Occaſion." This is Matter of Fact, the Proof whereof lies upon him that has aſſerted it. The Reader ſees the Proof that is offered: If he think thoſe three Inſtances are ſufficient to prove, That the *Jews* had a *Succeſſion of Prophets* in Analogy to *Heathen Diviners*; that Perſons of all Ranks had thereby an Opportunity of having their *Fortunes told*, or *loſt Goods diſcovered*; and that this Practice was ſo common among them, as to become an *indiſputed Matter of Fact*; he has my free Leave to think with our Author, I will not pretend to diſpute with, or to convince him.

I HAD almoſt overlooked one Argument, to prove a conſtant Succeſſion of *inſpired*

ſpired Fortune-tellers among the *Jews*. But I could not have failed my Reader in a Caſe, where he has leſs Occaſion of Aſſiſtance, unleſs it be to underſtand upon what Grounds the Argument is framed. GOD in reproving the idolatrous Diſpoſition of his People by the Prophet *Iſaiah*, puts them in Mind of the great Things he had done for them; with this Circumſtance, to convince them they were done by him, and not by any ſtrange Gods, becauſe he had foretold them, and they came to paſs accordingly: (*t*) *I have even from the Beginning declared it to thee; before it came to paſs I ſhewed it thee: Leſt thou ſhouldſt ſay, Mine Idol hath done them, and my graven Image and my molten Image hath commanded them.* "Which "Words (*u*), ſays our Author, not only "imply, that the Buſineſs of the *Diviners* "among the *Heathen* and of the *Prophets* "among the *Jews* was much the ſame; "but alſo that the *Prophets* were raiſed up "in *Iſrael* to ſupply the Place of *Diviners*." Now he that can find any thing relating to *Diviners*, or their Office in this Paſſage, has a Skill in diſcovering Scripture-meanings, which I cannot envy, becauſe I do not underſtand it. PART II.

THE judicious Reader perhaps will aſk, Why in this Caſe the Author of *Grounds* and *Scheme* has ſo far out-ſtretched his Authorities? For not content to hold with *Stillingfleet*

(*t*) Iſa. xlviii. 5. (*u*) Scheme, p. 259.

PART II. *Stilling fleet* and *Grotius*, that the *Jews* had a conſtant Succeſſion of Prophets, he ventures to take a large Step, and roundly aſſerts, That the great Employment of theſe Prophets was, to ſerve all thoſe Purpoſes, for which Application was uſually made to *Wizards* and *Fortune-tellers*. *Stilling fleet* gives us a quite different Account of them, (*x*) "Their Work was to inform the People of their Duties, or to reprove them for their Sins, or to prepare them for the Coming of the MESSIAS. For the primary Notion of a *Prophet* doth not lie in foretelling future Events, but in declaring and interpreting to the World the Mind of GOD, which he receives by immediate Revelation. And from hence it is in Scripture that the *Patriarchs*, as *Abraham* and others, are called *Prophets*, not becauſe of any Predictions uttered by them, but becauſe of the Frequency of immediate divine Revelations among them. (*y*)"

HERE is a wide Difference between our Author and his Authorities in their Notion of the Word *Prophet*: And the Reaſon for it will appear very plain, when it is obſerved, that any other Senſe of the Word, beſides that new invented one he has given us, will not ſerve the preſent Purpoſe. For they, who interpret the Paſſage in Diſpute of a *Succeſſion of Prophets*, are very ſenſible their great Strength lies, in a ſuppoſed Connexion

(*x*) Orig. Sacræ, l. 2. c. 4. (*y*) Ib. c. 5.

nexion between it and the preceding *Prohibition* againſt hearkening to *Diviners*. But in *Stillingfleet*'s Senſe of the Word, what Connexion can there be? Could any thing be more ridiculous than to ſay, Do not hearken to *Wizards* and *Fortune-tellers*; for I will give you a Set of Men whoſe Employment it ſhall be "to inform you of your "Duties, to reprove you for your Sins, and "to prepare you for the Coming of the "MESSIAS?" What Recompence could this be to inquiſitive People debarred the Privilege of conſulting *Soothſayers* and *Conjurers?* Or how could *Societies* eſtabliſhed for *Spiritual Inſtruction* ſatisfy the Curioſity of a People grown fond of *Egyptian* Enchantments, and deſiring continually to be informed, what ſhould befal them in future Life? PART II.

OUR Author foreſeeing this inſuperable Difficulty, with which their main Argument would be embaraſſed, unleſs he could find out another-guiſe Employment for his *Jewiſh* Prophets, has ventured with a modeſt Aſſurance to tell you, That they had a *Succeſſion of Prophets of their own, to anſwer their Exigences*, and ſo qualified, that they need not to go to *Diviners*, when they wanted to have their *Fortunes told* or *loſt Goods diſcovered:* For that even the *meaneſt Perſon in* Judea by Application to theſe Prophets, *had the Opportunity of having this Miracle wrought for him, whenever he had Occaſion*, and the doing of it became *a common indiſputed*

PART II. *indiſputed Matter of Fact.* What Truth there is in this, let the Reader judge. I will however do the Author this Juſtice to acknowledge, That if a Connexion muſt be found out between the Prophecy in Diſpute and the preceeding *Prohibition* againſt hearkening to *Diviners*, he has INVENTED an Interpretation, which alone can ſuit the Purpoſe; but how he will be able to ſupport that Invention is his Concern, not mine.

THEY to whom the Prophecy was ſpoken could not underſtand it in this Senſe: For *Moſes* never ſerved the *Jews* in the Capacity of a *Fortuneteller*, the People never applied to him for the Diſcovery of loſt Goods, or to have their Fortunes told. Whatever he foretold was of publick Concern, and that not to ſatisfy the Curioſity of People prying into the future State of their public Affairs, but to inforce Obedience to the Laws he gave them, by Promiſes of future Bleſſings and Succeſs in Caſe of Obedience, and by Threatnings of the contrary in Caſe of Diſobedience. Thoſe *Jews* therefore who had ſeen and been acquainted with *Moſes*'s Conduct could never imagine, that the Promiſe of a *Prophet like to* Moſes ſhould ſignify a *Succeſſion of Prophets*, to ſerve thoſe Purpoſes for which Application was uſually made to *Diviners* and *Fortune-tellers*, which Purpoſes he had never ſerved, nor given any Countenance to. And if they could have

have been so absurd as to imagine, that a *Prophet like to* Moses signified a Character which *Moses* never took upon him, never in any one single Instance pretended to; yet the Event must inevitably have convinced *them* and the succeeding *Jews* of their Mistake. For Three hundred Years after *Moses* did not produce one Prophet pretending to such a Character, not one Instance of any Person applying to a Prophet in those Days, for the *Discovery of lost Goods*, or for any of those Purposes for which Application used to be made to *Enchanters*, and *Wizards*, and *Diviners*; nor is any the least Intimation given, that the Prophets pretended to, or that the People expected such Services from them. PART II.

THUS much Ground therefore we have unquestionably got of our Opponents, That the Passage in Dispute cannot be understood of a Succession of *such* Prophets, as our Author speaks of; because *Moses* was no such Prophet, neither his immediate Successors; which both He and They must have been, according to that Interpretation. On the other hand, if you take *Stillingfleet*'s Sense of the Word *Prophet*, then there cannot be any Connexion between the Passage in Dispute, and the preceding Prohibition against hearkening to Diviners, *&c.* the Supposition thereof is perfectly ridiculous, and consequently his Argument founded upon that Supposition, is totally groundless.

PART II.

THE only remaining Argument in *Stillingfleet* or *Scheme*, why the Paſſage in Diſpute ſhould be underſtood of a *Succeſſion of Prophets*, amounts to no more than this; They both are at a Loſs for a Text to ſerve an Hypotheſis; from whence they conclude they have a Right to preſs this into their Service. "There is (ſays *Stillingfleet* (z) no "other Place in the whole *Pentateuch*, "which doth expreſsly ſpeak of a Succeſ- "ſion of Prophets, if this be not under- "ſtood of it." For the ſelf-ſame Reaſon, this ought not, any more than other Paſſages, to be ſo underſtood; becauſe it is far from ſpeaking *expreſsly* of a Succeſſion. "But, ſays *Stillingfleet*, it is impro- "bable a Matter *of ſuch* Conſequence, "ſhould be wholly pretermitted, when we "find it ſo exactly performed in the ſuc- "ceeding Ages of the *Jewiſh* Common- "wealth, their immedate Rulers after *Mo-* "*ſes*, like Dictators at *Rome*, being moſt "raiſed up by immediate Incitation,—— "and many of them inſpired with a "Spirit of Prophecy,——— and how "ſhould the *Jews* have expected or obeyed "them, had not GOD foretold it to them. How fruitful of Meanings is this Word *Prophet*! All Offices and Employments, even thoſe of the Camp and the Court not excepted, are comprehended by it. If the *Jews* wanted to know by what Commiſſion

(z) Origines ſacræ, Lib. II. cap. iv.

miſſion their *Generals* acted in the Field, or by what Authority their *Judges* interpoſed in Civil Affairs; this uſeful *Text*, *A Prophet ſhall the* LORD *your* GOD *raiſe up unto you*, gave them preſent Satisfaction. If it ſhould be urged, That theſe *Dictators* of the *Jewiſh* Commonwealth, were not only Rulers, but Prophets too, like *Moſes*, whereupon the Application of the Prophecy to thoſe Rulers is founded: I anſwer, That *Stillingfleet* himſelf ſuppoſes the contrary; he will not allow that all, though he ſays, "many of them were inſpired with a Spirit of "Prophecy." Nor is this ſaid truly. For out of Fourteen that are ſaid to have governed *Iſrael*, for the Space of Three hundred Years after *Moſes*, there is not the leaſt Pretence, that more than Three of them, *Joſhua*, *Deborah* and *Gideon*, had a Spirit of Prophecy. Therefore when *Stillingfleet* aſks, "How "ſhould the *Jews* have expected theſe, or "obeyed them when they appeared?" We may ſafely anſwer, That if they *expected* them by Vertue of *this Prophecy*, they were diſappointed; and if they *obeyed* them for that Reaſon, they did it upon a wrong Foundation. However, thus far I will allow, That the ſelf-ſame Reaſon, which is here given, why the Paſſage in Diſpute ought to be interpreted of a *Succeſſion of Prophets*, is equally a Reaſon, why it ought to be interpreted of a *Succeſſion of Rulers* and *Dictators* in the Commonwealth, *viz. Becauſe there is no other Paſſage in the whole* Pentateuch *which doth expreſsly ſpeak of a Succeſſion*

PART II. *ceſſion of* Rulers *or* Dictators, *if this be not underſtood of it.*

THE Author of *Scheme* ſeems to diſlike *Stillingfleet*'s Management of this Argument, which therefore he has altered thus: (*a*) "As the *Jews* had a Succeſſion of Prophets "bred up and formed in Schools and Colle- "ges under Maſter-Prophets, it is reaſona- "ble to think there ſhould be ſome Re- "mains of the Inſtitution, —— in the *Pen-* "*tateuch.* —— This is the ſole Place "that ſeems to have any Relation there- "to, —— it may imply ſuch an Inſtitu- "tion, — and therefore muſt be allowed to "have a direct Reference thereto." Obſerve Reader, This Promiſe of GOD, *I will raiſe them up a Prophet,— and will put my Words in his Mouth*, implies an Inſtitution of Schools and Colleges (*b*), where the *Jews learned the Art of Propheſying under Maſter Prophets.* Was there ever ſuch a Charter of Inſtitution? Or could any thing but mere Neceſſity (this being *the ſole Place in all the* Pentateuch *that ſeems to have any Relation to ſuch an Inſtitution*) have engaged an Author of ſo much Candour and good Judgment, to allow, that the Promiſe in Diſpute, *has a direct Reference to that Inſtitution.* But if he had been diſpoſed to follow *Stillingfleet*'s Opinion in this, as well as in other Matters, he might have diſcovered, even in the *Pentateuch*, ſome more plauſible

(*a*) Scheme, p. 246. (*b*) Grounds, p. 28.

ble *Remains of that Inſtitution*, than what this diſputed Paſſage will afford him: Not indeed of *Schools*, where *Jews learned the Art of Prophecying* (for they had no ſuch *Schools*) but of *Societies for Spiritual Inſtruction*, which after *Samuel*'s Time began to be called *Schools of the Prophets*, becauſe GOD many times called his Prophets out of thoſe Schools, and becauſe his choſen Prophets uſually preſided over them. PART II.

STILLINGFLEET, ſpeaking of the *Original and Inſtitution of thoſe Schools of the Prophets*, tells you (*c*), "The firſt Seminaries or Places of Inſtitution among the "*Jews*, were the Cities of the *Levites*, "which were diſperſed up and down in "the ſeveral Tribes of *Iſrael*." Which Diſperſion was by GOD's own Appointment, as you read, *Numb.* xxxv. for this Reaſon, as is generally allowed, becauſe it was their Office to teach the People, as it is expreſſed, *Lev.* x. 11. *To teach the Children of* Iſrael *all the Statutes which the* LORD *ſpake unto them by the Hand of Moſes.* And it is ſaid of them, *Deut.* xxxiii. 10. *They ſhall teach* Jacob *thy Judgments, and* Iſrael *thy Law.* In Purſuance of which Commiſſion, Societies were eſtabliſhed in the ſeveral Cities, were they were diſtributed among the other Tribes. "And "thence (ſays *Stillingfleet*) we read not of "theſe Schools of the Prophets, *which were*

(*c*) Orig. ſacræ, Lib. II. cap. iv.

PART II. " Societies for ſpiritual Inſtruction, *till about* " *the Time of* Samuel; *when by Reaſon of* " the great Degeneracy of the Prieſthood, " there ſeemed almoſt a Neceſſity of re- " ſtoring ſome Societies, who might have " a ſpecial Eye to the ſpiritual Part of " GOD's Worſhip and Service." I will not vouch for this Account of *Stillingfleet:* But this we may ſafely inſiſt upon, That if theſe *Schools* did ſubſiſt from the firſt Settlement of the *Jews* in the Land of *Canaan*, they had their Original in the Diſtribution of the *Levites* among the other *Tribes*, and conſequently we need look no farther for their Inſtitution. But if, as others think, they had not their Beginning, till the Time of *Samuel*, then it is unreaſonable and abſurd to ſearch the *Pentateuch* for the Grounds of that Inſtitution.

I HAVE now gone through the ſeveral Reaſons offered, why the Promiſe of *a Prophet to be raiſed up*, ought to be underſtood of a *Succeſſion of Prophets:* I do not know that I have ſuffered the leaſt Shadow or Appearance of an Argument on that Side to paſs unanſwered. To which Anſwer, I beg leave to ſubjoyn this Obſervation, That the plaineſt and moſt obvious Meaning of any Paſſage, ought to be preferred and taken as the true Meaning thereof, unleſs it contains ſomething abſurd, or improbable, or impertinent, or inconſiſtent with its *Context*; and That to have Recourſe to Figure and

and Idioms of Speech, in the Interpretation thereof, without any Pretence of this Kind, is not allowable. Now the Promiſe of *a Prophet*, ordinarily and in the common Acceptation of Words, *denotes One ſingle Prophet.* Is there then the leaſt Abſurdity or Improbability in ſuppoſing, that GOD ſhould promiſe the *Jews* ſome One extraordinary Prophet, to put Words into his Mouth, and by him to convey his Mind and Will to them; that he ſhould require them to hearken to him, and threaten them with Puniſhment if they did not? Or was it at all improper or impertinent, to add to ſuch a Promiſe a Caution, to beware of falſe Prophets and to give them a Rule, whereby thoſe falſe Prophets might be diſcovered? This is the Subſtance of the diſputed Paſſage with its Context; and this Interpretation of it is ſo very obvious, that no Reader can miſs of it; nor was any Man ever tempted, but for the Sake of an Hypotheſis, to look out for any other Conſtruction. I deſire the Reader to take the intire Paſſage, the whole Context from *ver.* 15. to the *end*, and upon reading it all together let him judge, whether, according to the ſtrictly *literal* and grammatical Conſtruction of every Sentence in it, it be not perfectly good Senſe, unexceptionable, all the Parts thereof having a rational and juſt Coherence with one another. And if this be the Caſe, I muſt ſay, That to have Recourſe to Figures and

PART II.

PART II. Idioms of Speech to find out another Meaning for no other Reason, but because a Text seems wanting to serve another Purpose, cannot become a prudent Interpreter. Indeed if the preceding Prohibition against *hearkening to Diviners* could be reckoned a Part of the Context, and the two *Passages* could be proved to have any Relation to, or Connexion with each other; then the Promise of one single Prophet only, to supply the Place of those *Diviners* had not been very pertinent or satisfactory; and it had been allowable in such a Case, to try what other possible Meaning the Words would bear, to render the Interpretation thereof more consistent. But there is not one tolerable Reason for supposing a Connexion; neither the *Matter*, nor the *Manner* in which it is expressed can lead one to suspect any; nay, the very Supposition thereof is attended with such Absurdities, as will convince any rational Inquirer, that there could be none intended. That *Prohibition* therefore is not to be regarded as a Part of the Context, and consequently ought to have no Influence in the Interpretation of the Passage in Dispute.

HENCE I was led to observe in my Sermon on this Subject, That their Interpretation, who understood this Passage of a Succession of Prophets, was *neither obvious nor literal: On the other Hand, the more strict and literal the Construction we put*

put upon the Words, the more unavoidably will they belong to CHRIST, *and next to impossible it would be to make them applicable to any one but him.* Not that I think the ſtrictly *literal* and grammatical Senſe of every Paſſage is always to be preferred, as the Senſe intended by the Writer, or the *primary Senſe* in Oppoſition to a *typical*, or *allegorical*, or *ſecondary Senſe*. But this I believe will be allowed by every Body, That the ſtrict grammatical Senſe ought to be preferred to any other, provided it be equally rational and conſiſtent with the Context. It was very proper and neceſſary therefore, in a Diſcourſe intended to explain the true Meaning of that Paſſage, to take Notice, That the Interpretation thereof was not only very rational and conſiſtent with the Context; but alſo that it was the only Senſe, which according to ſtrict grammatical Conſtruction could be put upon it. Having therefore in that Diſcourſe proved the ſtrictly literal and grammatical Senſe to be both rational and conſiſtent with the Context; having now alſo confirmed the ſame by removing all Objections to the contrary; it follows, That there can be no Reaſon at all to have Recourſe to Figures and Idioms of Speech to alter that Senſe of the Words: Becauſe conſider'd, as ſtanding in the Context, nothing hinders but they may be ſo underſtood, and conſequently the *immediate literal*, or *primary* and *obvious* Senſe of thoſe

Words

PART II. Words, a *Prophet*, will be *one ſingle Prophet*, and not a *Succeſſion of Prophets*.

I URGED farther, That the Paſſage in diſpute could not be underſtood of a Succeſſion of Prophets, becauſe the Character given of the Prophet to be raiſed up (*like unto* Moſes) is not applicable to the Succeſſion of Prophets among the *Jews*; it being declared, *Deut.* xxxiv. 10. That under the *Jewiſh* State *there aroſe not a Prophet in* Iſrael *like unto* Moſes. To which it is anſwered (*d*) That allowing a Diſſimilitude between *Moſes* and the ſucceeding Prophets in the Particulars there mentioned, *viz. That God converſed with* Moſes *only Face to Face, and that* Moſes *out-did all his Succeſſors in Signs and Wonders*; yet there was Similitude enough to juſtify the Character and the Application of it to the Jewiſh Prophets. *Stilling fleet* ſays, "That "between them and *Moſes*, there was a "great Similitude, as to their Birth, Cal-"ling and Doctrine. *Grotius* urges, When "*Moſes* ſays, *like unto me*, he does not "ſpeak of his Legiſlative, but his Pro-"phetic Office; and that the Word *like*, "denotes a certain Agreement in Name "and Authority." *Scheme* adds, "The "Likeneſs between *Moſes* and the Pro-"phets to be raiſed up, lay in having "equally the Character of Prophets in "being

(*d*) Scheme, *&c.* p. 249, 250.

" being inſpired and equally ſent of GOD, " or in having the Words of GOD put " into their Mouths, and ſpeaking " what GOD commanded." Here is a great Variety of Words uſed to expreſs the *Likeneſs* between *Moſes* and the *ſucceeding Prophets*. All which amount to no more than this, That they were *like* Moſes in *Birth* and *Office*. In anſwer whereto I did obſerve in my Sermon, That the *Likeneſs* intended could not conſiſt herein; becauſe both theſe Characters of the *Prophet to be raiſed up* had been expreſſed before, which would render the Words, *like unto* Moſes, perfectly uſeleſs and inſignificant, unleſs ſome further *Likeneſs* were intended. The Promiſe of a Prophet is twice repeated, in both Places *Birth* and *Office* are particularly ſpecified, and yet in both Places the Likeneſs to *Moſes* is expreſsly mentioned. Ought not this therefore to be looked upon as an *Additional* Character, and to imply ſomething more, than what had been before expreſſed? I did lay ſome ſtreſs upon this Queſtion, and I thought juſtly; yet no Notice is taken of it in *Scheme*, nor any thing like an Anſwer offered. I will endeavour therefore to give it a little more Weight, by making Tryal of his Reaſoning on this Head in a parallel Caſe. I do not doubt but it would ſurprize any Man to hear me aſſert, That all the Kings of *Iſrael* and *Judah* were like *David* and *Solomon:* But their Surprize would be turned into Laughter, when I came to explain

PART II.

PART II. explain myſelf in the Manner this Author explains the Paſſage before us, that the *Likeneſs* intended *lay in having equally the Character of* Kings, and *in being alike and equally with* David *and* Solomon *true Kings.* If I ſay one *Man* is *like* another, every body would reckon me abſurd and impertinent, if I meant no more than, that they are both *Men.* If I ſay one Prophet is *like* another, I ſhould be underſtood to mean ſomething *proper* to thoſe two, over and above what is *common* and *eſſential* to every Prophet. Therefore according to rational, as well as grammatical Conſtruction, *A Prophet of their Brethren like unto thee*, muſt ſignify one ſingle Prophet, in ſome *peculiar Senſe like unto* Moſes, and cannot without charging the *Text* with repeated Impertinence, be underſtood of the Succeſſion of Prophets among the *Jews.*

I ADDED farther, That the following Words, " *And I will put my Words in his* " *Mouth, and he ſhall ſpeak unto them all* " *that I ſhall command him*, ſuppoſe an ex- " traordinary Commiſſion, beſpeak a Pro- " phet immediately ſent from GOD with " ſome new Revelation, *&c.* That the " ſettled Order of Prophets among the " *Jews* were not in *this* Senſe, *like unto* " *Moſes.* They had no new Law, no new " Inſtitutes of Religion to publiſh: —— " Their Buſineſs was to explain, and in- " culcate the Practice of, the Law already " given by *Moſes.* Nor is it ſuppoſed, " that

" that they were infallibly directed even PART
" in this, *&c.*" Whereby I would be II.
underſtood, that the promiſed Prophet was
to be like *Moſes* in his *Legiſlative Capacity*,
and in the *infallible Execution* of it. To
which the Anſwer in *Scheme* is (*e*), That
" the Words imply a common prophetical,
" and not an extraordinary Commiſſion.
" For what is a Prophet, but a Perſon
" ſent and inſpired by GOD, and that
" has Revelations, or Words put into
" his Mouth by GOD? —— *That* Moſes
" *was not* infallible in all his Notions, ——
" *and* that the Prophet to be raiſed up,
" who was to be like unto *Moſes*, is
" ſuppoſed fallible by GOD himſelf in
" the Words following the Prophecy be-
" fore us, wherein he requires Men on-
" ly to *hearken to the Words which* that
" Prophet *ſhould ſpeak* in his *Name*."
As to the Point of Infallibility, I anſwer,
That *Moſes* was, and the Prophet to be
raiſed up is ſuppoſed to be, *infallible*; that
is, ſtrictly faithful in the Execution of
their Commiſſion; they delivered what was
revealed to them by GOD, without any Al-
teration, Addition, or Diminution; they
neither ſpake in the Name of GOD, what
GOD had not commanded, nor ſuppreſſed
any Thing of what he had commanded
them to publiſh. This is allowed to be
true of *Moſes*, by all that believe he was
a Prophet; and in this the Prophet to be
raiſed

(*e*) Scheme, *&c.* p. 253.

PART II. raiſed up was to be like him, *He ſhall ſpeak unto them all that I ſhall command him*; which cannot but ſignify the ſtrict Fidelity of the Prophet, in delivering exactly what had been revealed to him, cautious not to add to, as well as not to ſubſtract from, what had been commanded him; it being of equal Moment to the People, to whom that Prophet ſhould be ſent, that he ſhould ſpeak nothing but the Truth, as that he ſhould ſpeak all the Truth. Nor does the following *Verſe* ſuppoſe the contrary, as is ſuggeſted; which is barely a Threatning againſt them, who ſhall not hearken to GOD's Words, which that Prophet ſhould ſpeak in his Name. Nor is there any Suppoſition of a Prophet ſpeaking in GOD's Name what GOD had not commanded, till *ver.* 20. who cannot be ſuppoſed to be the ſame Prophet, but another, a falſe Prophet ſpoken of in Contradiſtinction to the true one, promiſed and deſcribed in the preceding *Verſes*, as will appear at firſt View to every Reader. Here then is one expreſs Inſtance, wherein the Prophet to be raiſed up was to be *like unto* Moſes, in which the Succeſſion of Prophets were not like him. For it is obſerved of *many* of their Prophets, (not all, which this Author (*f*) falſely charges me with) that they *erred in Viſion, and ſtumbled in Judgment.*

AND

(*f*) Scheme, &c. p. 254.

AND he was to be *like him* alſo in his Legiſlative Capacity, as will appear by conſidering well the Occaſion of thoſe Words, *I will put my Words into his Mouth, and he ſhall ſpeak unto them all that I ſhall command him.* If, as *Scheme* aſſerts, they imply only a common prophetical, and not an extraordinary Commiſſion, why were they added? A common prophetical Commiſſion was neceſſarily included in the Promiſe of a Prophet. Muſt theſe alſo be ſuperfluous Words, ſignifying nothing more, than had been expreſſed before? How eaſy is it at this rate to make any *Text* ſerve any Purpoſe? But inſtead of being inſignificant Words, they will appear to be emphatical Words, deſignedly ſuperadded to remove an Apprehenſion, which the Promiſe of a Prophet *like to Moſes* was otherwiſe liable to. For it is to be obſerved, that the Promiſe of *a Prophet like to Moſes* is twice repeated. At *ver.* 15. it is expreſſed thus, *The* LORD *thy* GOD *will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me.* Why is it again repeated? There was certainly ſome Miſtake, ſome Miſapprehenſion to be guarded againſt. What could that be? Was it a Miſtake in Numbers, to prevent which, Care was taken to ſatisfy them, that by *a Prophet* was meant a *Succeſſion of Prophets?* No. For then the Repetition would have ſignified ſo much in expreſs Words. Was it to check any high Thoughts they might have conceived

PART II.

conceived of the promised Prophet, from that Description of him, *Like unto* Moses? No. For upon Repetition of the Promise, that Likeness is still insisted on, and nothing added, but what serves to heighten, rather than to lessen their Expectations from him. What then could be the Reason of the Repetition? The Context doth furnish us with a clear unquestionable Answer. There was one Circumstance in *Moses*'s Ministry, which had put the *Jews* in the utmost Consternation, *viz.* the very terrible and astonishing Manner, in which the Law had been delivered to them; which extorted from them this earnest Petition to GOD, *Let me not hear again the Voice of the* LORD *my* GOD; *neither let me see this great Fire any more, that I die not.* Lest therefore the Promise of *a Prophet like to Moses* should raise in them an Apprehension, that GOD intended to reveal his Will to them, in the same terrible Manner by that Prophet, *Moses* tells them, that GOD was not unmindful of their Petition, but approved it, and would take care, that the Ministration of the future Prophet promised should, notwithstanding his *Likeness to* Moses, be consistent with it. Therefore the Promise is again repeated *ver.* 18. with an Addition evidently suited to this Purpose, *I will put my Words into his Mouth, and he shall speak unto them all that I shall command him.* The unquestionable Meaning of the *Place* therefore is this: "I will raise you up a Prophet "like unto *Moses*: But be not afraid there-

"fore

" fore, that I will ſpeak to you by him, PART
" in that terrible Manner I did by *Moſes*. II.
" No, I remember your Petition and will
" not do it; but inſtead thereof I will put
" my Words in the Prophet's Mouth,
" and he ſhall declare my Will to you."
It is evident then, That the Promiſe of *a Prophet like to* Moſes *might* and *would* have raiſed in them an Apprehenſion (if it had not been checked,) That GOD intended them a *new Revelation* to be diſcovered in the *ſame manner* with the *former*. For there had not been the leaſt Ground for ſuch an Apprehenſion, but upon Suppoſition the Prophet to be raiſed up ſhould be like *Moſes* in his *Legiſlative* Capacity: For GOD never revealed himſelf to them in that terrible Manner, but when he gave them the *Law* by *Moſes*. Upon other particular Occaſions, when he was employed by GOD to foretell ſome future Event, to admoniſh or to reprove them, or to direct their Conduct upon ſome ſudden Emergency, they received the Divine Meſſage from the Mouth of his Servant *Moſes*. They heard the Voice of GOD, and ſaw the great Fire only, when the Law was delivered: Conſequently nothing but the Apprehenſion of a new Law, could raiſe in them the Apprehenſion of being ſpoken to again in the ſame terrible manner. The Suppoſition therefore of his being like *Moſes*, in his *Legiſlative* Capacity, is made and taken for granted: For nothing is ſaid to check the Apprehenſion of

PART II. the *Thing itself*, but the *manner* of it. They were ſtill left to ſuppoſe they ſhould have a new Lawgiver, and a new Law under his Miniſtration; only with this Difference, that it ſhould not be revealed in the ſame terrible Manner; but it ſhould firſt be revealed to the Prophet, from whoſe Mouth the People ſhould afterwards receive it. This I ſtill think an irrefragable Proof, That the Prophet to be raiſed up, was to be like *Moſes* in his *Legiſlative* Capacity, and that GOD intended his Promiſe ſhould be ſo underſtood. And if ſo, it is allowed, that the Promiſe is not applicable to the *Succeſſion of Prophets* among the *Jews*, becauſe they were not like *Moſes* in this Reſpect.

I DID urge this Argument before, to which I have received an Anſwer. But when the Reader conſiders the Subtilty with which it is treated, the falſe Inſinuations and Suggeſtions uſed to puzzle, not convince him; I am perſuaded it will give him but a very indifferent Opinion of the Author and his Reaſoning. (g) He tells me "my Inference has ſo little Foundation, "that the very contrary is exceeding plain." And thus he goes on to ſhew the Plainneſs of it. "GOD promiſes to raiſe up "to the *Jews* a Prophet to prevent them "from going to Diviners: And he further "promiſes them, at their Requeſt, that "GOD [illegible] they did petition, that they might not hear

(g) Scheme, &c. p. 256.

"the Prophet should not speak to them PART
"in so terrible a Manner, as was done at II.
"Mount *Horeb*. The Desire therefore of
"the *Jews*, and GOD's Compliance with
"them, confute our Author. For this De-
"sire relating to the Prophet to be raised
"up, who was to supply the Place of the
"Diviners; and relating to a Prophet, who
"was to be of immediate Use to the *Jews*;
"who had not the least Imagination of
"a new Law, and can be supposed only
"to act herein from a Concern for them-
"selves, and not for remote Posterity;
"ought to be understood of such a Pro-
"phet as I have supposed all along." Now can any one believe, but that it was the Author's Intention in this Harangue to insinuate, That the *Jews* had directly petitioned GOD for a Prophet, an immediate Prophet, one that should supply the Place of *Diviners*; and that the Promise of a Prophet was given them in Consequence of their Petition and in Compliance with it? For does not he call their Desire, "a De-
"sire relating to the Prophet to be raised
"up, relating to a Prophet who should
"be of immediate Use," and to one that should "supply the Place of Diviners?" Where can we find any such Desire? Or whence can it be gathered, that the *Jews* ever offered a Petition to GOD for such things? Forty Years before, when the Law was delivered, when they heard the Voice of GOD and the Mount burned with Fire, they did petition, that they might not hear

PART II. the Voice again, nor see that great Fire any more. But this Desire was purely *negative*, That GOD would not speak to them again in the same terrible Manner; which Desire had been fulfilled, if GOD had not sent them any Prophet after *Moses*. The Promise therefore of a Prophet is not founded upon any Petition, but made by GOD unasked, only qualified with an Assurance (according to their *negative* Desire) that though in other Respects he should be like *Moses*, yet he should not deal with them in the same terrible Manner. Since therefore the *Jews* did not petition for, nor GOD promise them, a Prophet to supply the Place of Diviners, the Passage is not to be understood of such a Prophet as our Author supposes. And GOD's *complying and granting them a Prophet according to all they desired in Mount* Horeb, can signify no more than, instead of speaking to them in the Manner he did at *Horeb*, that he would speak unto them by the Mouth of his Prophet. It matters not then to whom the Concern of those *Jews* extended, themselves alone or Posterity, a new Law or not; since the Promise (as to the positive part of it) was made by GOD unasked, who without Absurdity may be supposed to have Regard to Posterity, and the Laws which Posterity should be governed by.

It is worth while to observe the egregious Sophistry, with which this Argument is

is managed. What the *Jews* did not petition for is so artfully blended with what they did, that the Promise of a Prophet unasked seems to be a mere Compliance with a prior Petition: And Words are so dextrously put together, as to draw an unwary Reader into a Belief, that the *Jews* did directly ask a Prophet to supply the place of Diviners; and yet no room is left for the cautious Reader to charge him with any such Assertion. In short the whole Argument is drawn up in such a Manner, that he seems to assert nothing but what is notoriously true, and yet he is all along insinuating what is notoriously false: And his Conclusion, which at first View one would think had been drawn from Premises undeniably true, is actually built upon such as are really groundless. PART II.

I HAD urged farther, "That the Prophet to be raised up, was to give some "extraordinary Sign or Proof of his Commission, otherwise he was to be rejected, "as appears, *ver.* 22. *When a Prophet "speaketh in the Name of the* LORD, *if the "Thing follow not nor come to pass, that is "the Thing which the* LORD *hath not spoken; but the Prophet hath spoken it presumptuously: thou shalt not be afraid of "him.* Now the settled Order of Prophets among the *Jews* had not constantly, nor were usually to have any such "Credentials of a divine Commission."

PART II. To which the Answer is (*b*), "That "those Words relate only to the Prophet "in question, as a Foreteller of future "Events; and that he was to be tryed "and judged of, by those Events *coming* "or *not coming to pass*; which is so far "from *an extraordinary Sign*, —— that it "is the ordinary, natural and necessary "*Sign*, whereby to know whether any Pro-"phet foretelling future Things, speaks "from GOD, or not. For when he spoke "truly of Things future, —— he did "from the Nature of his Office, as a "Prophet, necessarily give the Sign re-"quired: —— And therefore the Sign re-"quired was an *ordinary*, and not an "*extraordinary* Sign of a Prophet's Com-"mission."

I MUST own, I was not aware of this Distinction, between an *ordinary* and an *extraordinary* Sign of a Prophet's Commission, when I first wrote on this Subject: For I did then, and do still think, the foretelling of future Events, to be as *extraordinary* a Sign, as the working of Miracles. Nor need I be afraid to confess this to my Opponent, who at other Times has seemed inclined to prefer the former to the latter; and in *Scheme* (*i*), calls Predictions *plain, miraculous Evidence, perpetual and standing Miracles.* I am sure, when I used

(*b*) Scheme, p. 255. (*i*) p. 334, 335.

used the Words *extraordinary Sign*, it was not my Intention to exclude the foretelling of future Events, or any other such apparent Instance of divine Interposition, to countenance a Prophet in the Execution of his Commission. I add therefore, That the settled Order of Prophets among the *Jews*, did not usually give this, or any other such Sign of their Commission. My Adversary should seem to be of a contrary Opinion, by suggesting, that the Office of a Prophet consisted in foretelling future Events, when he says, "He did from the "Nature of his Office, as a Prophet, give "the Sign required," that is, foretell future Events. But the true Scripture Notion of a *Prophet*, doth not lie in foretelling future Events, (*k*) "But in declaring "and interpreting to the World the Mind "of GOD, which he receives by immediate Revelation from himself. So that "the receiving what he makes known by "immediate Revelation, is that which "*formally constitutes a Prophet*; but it is "wholly *extrinsecal* and *accidental* what "Time his Prophecy respects, whether "past, present, or to come.— And from "hence it is in Scripture that the Patriarchs and others, are called *Prophets*," (particularly the Prophet sent to the *Israelites* (*l*), when oppressed by *Midian*) "not "because of any Predictions uttered by "them,

PART II.

(*k*) Stillingfleet's Orig. sacræ, L. II. c. v.
(*l*) Judges vi. 8.

PART II. "them, but because of the Frequency of "immediate Divine Revelations among "them." Every Prophet therefore did not *from the Nature of his Office*, foretell future Events, which our Author would suppose to be the *Sign* required: It is also certain, that the *Jews* had not a *Succession of Prophets*, who did foretell future Events; and therefore when a Prophet gave a Prediction in Proof of his Inspiration, it was not an *ordinary*, but an *extraordinary Sign* of his Commission.

IT ought to be observed farther, That many of the *Jewish* Prophets, whose Prophecies did respect Things future, did not offer those Predictions by way of Sign, or Proof of their Inspiration; but their Prophecies concerning Things future, were the *Subject*, and not the *Sign* of their Commission: And they were to be believed and regarded upon their bare Declaration of the thing, even before the Accomplishment of it. Consider only the Case of *Jonah*; the *Subject* of whose Prophecy was, the Destruction of the *Ninevites*, in Case they did not repent. Were the *Ninevites* to look upon this Prophecy as a *Sign*, and to wait the Accomplishment of it before they paid any Regard to the Prophet? Just the contrary. They were to believe the Prophet upon his Declaration, to repent, and so prevent the Accomplishment of it. What then was the Sign? For the Prediction was not;

not; to have received it as such had been exceedingly ridiculous. PART II.

THE chief Business of the Prophets among the *Jews*, which was to reprove them for their idolatrous Disposition, or for other gross Transgressions against the Law of Nature, or the Law of *Moses*, did not need a Sign to countenance the Prophet in the Execution of it. There was standing Proof sufficient, when GOD first chose them for his People and gave them his Laws, to justify a Prophet speaking to them on these Heads, without any immediate Interposition of Providence on Behalf of that Prophet in particular. Therefore the *Succession of Prophets* among the *Jews* had not usually any such Credentials of their Commission; and consequently the *Sign to be required*, according to *Moses*, could not relate to them. But the Supposition of a new Revelation to be granted alters the Case, and renders the *giving of a Sign* necessary.

But our Author says, "That these Words, *which require a Sign to be given*, relate only to the Prophet in Question, as a Fore-teller of future Events." Why so? They should seem to relate to him in his general Capacity of speaking the *Words* which GOD had *put into his Mouth*, which Men were required to observe under this severe Penalty, *ver.* 19. *It shall come to pass, that whosoever will not hearken to my Words which*

PART II. *which he shall speak in my Name, I will require it of him.* And this Peril of not hearkening to him is plainly the Reason of that Question, *ver.* 21. *How shall we know the Word which the* LORD *hath not spoken?* As much as to say, There may come false Prophets pretending to be that true Prophet, and to have Words put into their Mouths by GOD, teaching in the Name of the LORD what the LORD hath not spoken; How shall we distinguish in this Case? Now to make the Answer applicable to the Question, the Meaning of it must be this, *When a Prophet speaketh unto thee in the Name of the* LORD, or teacheth any Doctrine from him, which thou canst not judge of by what has been already revealed to thee; thou mayest expect a Sign from him, some Instance of divine Countenance: And if he pretend to give thee a Sign, and it *follow not, nor come to pass*; *that*, thou art sure, *is a Thing which the* LORD *hath not spoken*, consequently he must be a false Prophet, and *thou shalt not be afraid of him*, i. e. thou shalt pay no Regard to the Doctrine taught by him. But if "these Words relate only to the "Prophet in Question, as a Fore-teller of "future Events," the Question in the most material Respect would be left unanswered: That is, *How should they know the Word, which the* LORD *had not spoken*, when a Prophet spoke to them in the Name of the LORD, by way of Precept or Doctrine only? If then there be any Consistency between

tween the Question, and the Answer, and the Occasion of both; the Words, *ver.* 22. must be understood of some Sign to be given on Behalf of the Prophet, to justify him in the Execution of his Office, as a Teacher having *Words put into his Mouth by* GOD, *and speaking in his Name what he had commanded.* PART II.

BUT the Folly and Absurdity of our Author's Interpretation will appear more evidently by observing, That the Rule, as he has explained it, would have excluded GOD's chiefest Prophets, from the Regard that was due to them, and have frustrated the very Purposes of their Mission. For if it relates to them only "as Fore-tellers of future Events; and they were "to be tryed and judged of by those "Events coming or not coming to pass;" I would ask, What was to be done, when a Prophet was sent with a Prediction of some great future Calamity, wherein GOD always reserved to himself a Power of Non-Execution, in Case of Repentance. The Intent of such Predictions certainly was, that Men should believe the Prophet, repent, and so prevent the Evil threatened from *coming to pass.* But according to our Author, they were to judge of the Prophet by the Accomplishment of his Prediction; and therefore were to wait the Execution of the Evil, before they could justly give Credit to the Prophet.

PART II.

IF GOD had given the *Jews* such a Rule, as this, with respect to their Prophets, who foretold future Events, many of his chiefest Prophets could not have been believed in their own Generations; because their Predictions related to Things at a Distance, and many times had no Completion, till the Prophets were dead, as *Isaiah*'s concerning *Cyrus*, the Prophet at *Bethel* concerning *Josias*, and the Prophecies concerning the Captivity and Deliverance from it. If the "Fore-tellers of these Events were to "have been tryed or judged of by their "coming or not coming to pass," then the People to whom these Events were foretold must not have believed them till they were fulfilled; and the Fore-tellers of them, as such, must not have been believed at all. For when Predictions are accomplished they are no longer the Objects of *Faith* but *Sense*. And he that does not believe them till they are accomplished, pays no Regard to the Prophet or his Inspiration. He believes Things because they are Fact, and not because a Prophet foretold them. And where, I pray, is the Difference of having a Prophet, or no Prophet, a false, or a true one, if there be no Dependence upon what is foretold, till it be accomplished? A Man might as well sit at Home and guess by himself, as hearken to a Prophet: For his Guess will, or it will not come to pass; and he may judge by the Event, whether he guessed right or not. Just so much

Satisfaction

Satisfaction and Reliance upon the Predictions of their Prophets had the *Jews*, and no more, according to our Author's Account of them. And thus the Promise of a Prophet (which one would take at least to signify some extraordinary Favour intended the *Jews*;) according to our Author's Interpretation of it amounts to no more than this, "I will raise them up "a Succession of *Fore-tellers of future E-* "*vents*, in Analogy to *Heathen Diviners*: "But though they shall be inspired by me "for that Purpose, yet they shall be fal- "lible in their Predictions, so fallible, that "you may not depend upon any one thing "they foretell, till it be come to pass." Wonderful Promise truly! Happy Discovery! Who can sufficiently admire the Candour, the Sagacity, the good Judgment, and the other excellent Talents of him that made it!

PART II.

I HAVE now finished my Reply, and must beg the Reader to observe; How this plain Passage of *Deuteronomy*, which in its *literal* and *obvious Sense* is consistent with the *Context*, subject to no Difficulties, or any thing that has the least Colour of an Absurdity, and free from all ill or suspicious Meaning, has been wrested from that well meaning and intelligible Sense to a notoriously bad one, and from a bad one to none at all. If such arbitrary Methods as these are to be used in interpreting Scripture, if such Violence

be

PART II. be allowable to make an Author speak, not Sense, but Nonsense; and if that forced ridiculous Meaning may be imposed upon the World, as *the plain certain Meaning* of the Passage, *the Sense intended by the Writer*, *the primary Sense in Opposition to a typical, or allegorical, or secondary Sense*, I have then done defending Christianity from the *Old Testament*, knowing, that the Gospel, whereby it is revealed, has too much good Sense and just Reasoning in it to need, or find, Support by such Methods.

BUT if the plain and obvious Sense of the Passage, which compared with the *Context* is perfectly consistent with it, and intirely free from the least Shadow of an Absurdity, ought to be preferred to a *figurative Sense*, which renders some Parts thereof superfluous and insignificant, others absurd and ridiculous, and which nothing can countenance, but a Supposition, which is even scandalous to suppose, That GOD intended the *Jews* a *Succession of Prophets* to serve the Purposes for which Application was usually made to *Heathen Diviners*; then the Passage in Dispute ought not to be understood of a *Succession of Prophets*, nor can that Interpretation be reckoned the *Primary Sense* of the Words, or the *Sense intended by the Writer*.

THEY must therefore belong to some one extraordinary Prophet: Not to *Joshua*; for his Office and his Appointment to it had

had been frequently signified in expreſs Words, in Words that bear no Reſemblance to the Paſſage in diſpute: When read together, no one will pretend they contain an Identity of Character, or any thing that could lead one to ſuſpect, that they were intended of the ſame Perſon. *Numb.* xxvii. 18. *The* LORD *ſaid unto* Moſes, *Take thee* Joſhua *the Son of* Nun, *a Man in whom is the Spirit, and lay thy Hand upon him, and ſet him before* Eleazar *the Prieſt, and before all the Congregation, and give him a Charge in their Sight, and thou ſhalt put ſome of thine Honour upon him, that all the the Congregation of the Children of* Iſrael *may be obedient. And he ſhall ſtand before* Eleazar *the Prieſt, who* SHALL ASK COUNCEL FOR HIM, *after the Judgment of Urim before the* LORD: *At his Word ſhall they go out, and at his Word ſhall they come in, both he and all the Children of* Iſrael *with him, even all the Congregation.* Deut. iii. 28. *Charge* Joſhua *and incourage and ſtrengthen him: For he ſhall go over before this People, and he ſhall cauſe them to inherit the Land which thou ſhalt ſee.* Chap. xxxi. 7. *And* Moſes *called unto* Joſhua *and ſaid unto him in the Sight of all* Iſrael, *Be ſtrong and of good Courage: For thou muſt go with this People unto the Land which the* LORD *hath ſworn unto their Fathers to give them; and thou ſhalt cauſe them to inherit it. And the* LORD, *he it is that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: Fear not neither be diſmayed.* PART II.

PART II.

ed. These Passages concerning *Joshua* contain a Character, not only very different from, but I think in one Circumstance inconsistent with, the Character of the promised Prophet.

IF then it ought to be understood of some one extraordinary Prophet, and not of *Joshua*; it will I hope be allowed, that in Strictness and Propriety of Speech it belongs to JESUS, and to him only. No Prophet before him ever applied it to himself, or claimed Attention in Vertue of it. JESUS did not only apply it to himself, but also justified himself therein, by a most exact and punctual Completion of every Part and Circumstance of it. He was *a Prophet raised up to the* Jews *from among their Brethren:* He was *like to* Moses, not only in *Birth* and *Office*, but also in all the remarkable Parts of his Character. In his Behaviour and Conduct, He plainly discovered as great Steadiness and Integrity, as great Meekness and Patience, as much Prudence and good Temper, as *Moses* did: As a Lawgiver, He did visibly, and in a Manner obvious to common Sense, greatly improve and perfect the Law given by *Moses*, and purged it from a great many corrupt Glosses put upon it by *Jewish* Interpreters. And in doing this, Regard was had to the Petition of the People in *Horeb*, saying, *Let me not hear again the Voice of the* LORD, *my* GOD, *neither let me see this great*

great Fire any more: For GOD *put Words into his Mouth*, and *He ſpake unto them all that* GOD *commanded him.* And it happened to them who would not hearken to him, as GOD had threatned, ſaying, *Whoſoever will not hearken to my Words, which he ſhall ſpeak in my Name, I will require it of him.* For that Generation which rejected him, ſuffered in the moſt lamentable and unheard of Manner; and their Poſterity, who ſtill continue to reject him, ſtill lie under the ſame Curſe. And for as much as they required a Sign of him (as the Prophecy had preſcribed) to ſatisfy them, that the LORD had ſpoken by him; He gave them a Sign, a moſt aſtoniſhing Sign, ſuch as no Prophet ever gave; and yet that Sign, unuſual as it was, and unlikely to come to paſs, was exactly verified. PART II.

A PROPHECY, ſo very remarkable, and in its *obvious Senſe*, ſo ſtrictly applicable to CHRIST and his Doctrine, and withal ſo incapable of any other Conſtruction, without great Abuſe, and even rendering the *Text* ridiculous, may with greateſt Juſtice be alledged by a Chriſtian in Defence of his Religion, and eſpecially againſt *Jews*; for take it in what Senſe you will (*m*), they muſt be condemned by it.

CHAP.

(*m*) Serm. at *Norwich*, p. 17, &c.

CHAP. V.

THE *Argument from Prophecy* ſummed up: The Concluſiveneſs of it, and ſome Exceptions to it conſidered.

I HAVE now done with the Prophecies cited, and my Vindication of them; where I have carefully obſerved all the Rules preſcribed by my Adverſary, more carefully, than he has obſerved them himſelf. I have ſuppoſed the Scriptures, like other Writings, to have a Senſe conformable to the common Uſe of Words and Expreſſions, and to the Circumſtances and Connection of the Diſcourſe (*a*). I have not been led by the *Authority* of any *Jews*, or by the *Example* of any *famous Authors*, nor have ſuffered any *Authorities never ſo great* to be of any Weight in the Interpretation of a *Text*, againſt the Rules of common Senſe, that is, againſt the *Rules* of *Grammar* and *Criticiſm* (*b*). By theſe Rules I have endeavoured to diſcover the *primary* Senſe of each Prophecy, the Senſe intended by the Writer, in oppoſition to a *typical*, or *allegorical*, or *ſecondary* Senſe (*c*). And if I have not been greatly miſtaken, the natural, plain, determinate Senſe of the Prophecies I have cited is this;

THAT,

(*a*) Scheme, &c. p. 388. (*b*) Ib. p. 267.
(*c*) Ib. p. 251.

PART II.

THAT, though GOD had chosen the Children of *Israel* (to whom these Prophecies were delivered) out of an idolatrous World, to be a *peculiar People* to himself, and had in a Manner confined the Knowledge of himself and his Will to them; yet he had purposed in time to *make his Ways known upon Earth, his saving Health among all Nations.* That for this End *a Law should go forth out of* Zion, *and the Word of the* LORD (by which they were to be converted) *from* Jerusalem: Not intending by Force or Violence to compel them, but by rational Motives to induce them to *flow unto it*, or voluntarily embrace it. That this new Law or Revelation should be first communicated to the *Jews*, by a *Prophet to be raised up among them like unto* Moses; who should establish *a new Covenant, not according to the Covenant made with their Fathers,* when they were come out of the Land of *Egypt.* That yet the Influence of his Ministration upon the *Jews* should be inconsiderable, compared with the Influence it should have upon the *Gentile* World: Thus GOD declared his Intention of glorifying him, saying, *I will give thee for a Light to the* Gentiles, *That thou mayest be my Salvation unto the Ends of the Earth.* There is never the least Intimation given, of his attempting by Force to extort Obedience; but that *the* Gentiles *should seek to him*, that *the Isles should wait for his Law*, that in *bringing forth Judgment to the* Gentiles,

PART II. tiles, *he should not cry, nor lift up, nor cause his Voice to be heard in the Streets:* Hence he is called *the Desire of all Nations*, and it is said, *All Nations should be blessed in him.* But notwithstanding the Glory of his Undertaking and the perfect Innocence of his Life, that he should be greatly despised and oppressed, should be *numbered with Transgressors* and cut off by Violence; GOD intending to serve this gracious Purpose by it, of *making his Soul an Offering for Sin*, of *justifying many* by his *bearing their Iniquities*, that he being *wounded for our Transgressions, we by his Stripes might be healed.* That after this, he should *see of the Travail of his Soul and be satisfied*, and *the Work of the* LORD should *prosper in his Hands:* For he should *purify many Nations*, Kings should give Attention to him, Princes also should pay him Homage and Obedience; he should be *a Witness to, a Leader and Commander of the* Gentiles; He should *speak Peace to the Heathen, and his Dominion should be from Sea to Sea, and from the River to the Ends of the Earth:* In him also the *Throne* of his Father *David* should be *established for ever*, and *endure as the Days of Heaven*; for he was to be of the House and Lineage of *David*, and to be born at *Bethlehem* where *David* was. It was also revealed, that he should come during the Continuance of the second Temple, and that it should not be long afterwards before that Temple should be destroyed.

CONSIDER

PART II.

CONSIDER now, how exactly all this agrees with the Christian Scheme, the Measures that were taken to establish it, and the Success it met with in the World. Could one reasonably expect a more particular Account to be given of it in the Way of Prophecy. Every minute Circumstance, indeed, is not mentioned, that had been to reveal Christianity before its Time: But there is a general Draught, as full and as particular, as any Man ever gave of a long projected Scheme, which he intended at some Distance of Time to put in Execution. The grand Design, the principal Means of accomplishing it, the Method in which it should be pursued, and the chief Instrument to be employed in it, together with the most remarkable Parts of his Character, Conduct and Circumstances, are so plainly revealed, that it was impossible an Impostor should counterfeit the Execution of it, and impossible it ever should be accomplished, in the Manner there proposed, without the immediate Countenance of GOD.

FOR consider the Nature of these Predictions. Could any Thing have been foretold more extraordinary, or more unlikely to come to pass, than that which is the principal Subject of them? Are they not very particular as to Circumstances, fixing upon a Person, of a certain Nation, of such a Family, to be born at such a

PART II. Place, and to appear within such a Period of Time, to fulfill the Purposes of them; describing his Moral Character, and his outward Circumstances in Life, which were to be very despicable, and therefore rendered him more unlikely to have such prodigious Influence upon Mankind, as those Prophecies universally, and that Prophecy in particular, which says most of his low Circumstances, do so clearly foretell? Do you find in History any Tendency towards the Accomplishment of this great Event, when the Prophecies concerning it were delivered? Could it have been proposed to be done by more unusual or more unlikely Means? What Consideration therefore can be wanting, to convince any rational Inquirer, That these Things could not have been foretold so long before without a Spirit of Prophecy; and that the Person, who answered all these Characters, served all the Purposes mentioned in these Prophecies, must have been fore-ordained of GOD for that End?

WHAT Objection then remains against this *Argument from Prophecy*? You would insinuate (*d*), that we build too much upon *Jewish Traditions*, in interpreting the Scriptures of the *Old Testament*: Urging, that nothing can be less satisfactory, than explaining former Passages by modern Faith and Notions, which is leading the Reader by

(*d*) Scheme, *&c.* p. 68.

a falſe Light; and that to prove a Divine Original of the Notion of a MESSIAS, we are firſt to ſhew the Notion of a MESSIAS to be expreſsly contained in the *Old Teſtament* from the *Old Teſtament* itſelf. To this I entirely agree; and am ſenſible, that we have ſo little Reaſon to urge, or depend upon, the *Tradition* of *Jews* in this Matter, that I think we are obliged, in Juſtice both to the Scriptures and ourſelves, to ſtand out againſt it, as the greateſt Corruption of Scripture imaginable. I agree with *Joſephus*, that the *Jewiſh* Notion of a MESSIAS was grounded on a miſtaken Senſe of their own Scriptures: And I think it an eaſy Matter to diſſect their Notion, and to ſhew what Part was borrowed from Scripture, and what Opinions they groundleſsly built upon it, even in direct Contradiction to the ſelf-ſame Parts of Scripture. PART II.

JOSEPHUS ſays, "The Notion which "prevailed among them, was, That there "ſhould one come out of *Judea*, who ſhould "have the Command of the whole World; "which Prophecy they applied to one "of their own Nation." And thus far they had undoubted Prophecies on their Side; and it appears they underſtood the true Meaning of thoſe Prophecies better than *Joſephus*, when he ſaid they *were intended of* Veſpaſian, *who was created Emperor in* Judea. For it is evident paſt Diſpute, that the Perſon promiſed to be *great unto the*

PART II. *Ends of the Earth* was to be born at *Bethlehem*; that he to whom *the* Gentiles *should seek*, who was to be *a Leader and Commander to the Nations*, should be of the Seed of *David*. *David* himself had expressly prophesied of one of his own Seed, that should *have Dominion from Sea to Sea, and from the River unto the Ends of the Earth; that all Kings should fall down before him, and all Nations should serve him.* Thus far therefore they were right: But from hence they went on concluding too fast, without taking Scripture for their Guide. They concluded, that this Dominion should be obtained in the usual Way, by Force of Arms and Conquest; that therefore this Ruler of the Nations should be a warlike Prince, should lead them to Victory and Triumph, and compel the Nations to be subject to them. Whereas their Scriptures say, he should be in an especial Manner a *Blessing* to them, that he should *speak Peace to the Heathen*, and be unto them for a *Light* and for *Salvation*. Their Submission to him is constantly expressed in Terms, that signify the greatest Freedom and Willingness; there is not a Word of Force and Compulsion, which are inconsistent with his Character every where. Even those Prophecies, which speak of Kings and Nations being subject, and paying Homage and Obedience to him, represent his outward Appearance in Life, as exceedingly mean and despicable; and the Exaltation and Dominion intended

him

him are expreſsly ſaid to be the Conſequence of his Death. *Therefore will I divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong; becauſe he hath poured out his Soul unto Death.* PART II.

I CAN ſee no Reaſon therefore for all that Cavil and Stir you have made about the *Tradition* of a MESSIAS, in the four firſt *Chapters* of your Book. For you allow with us, and have proved, that the *Tradition* was originally founded upon Scripture; and we allow with you, that the *Jews* were miſtaken in their *Tradition*; and I think it is eaſily ſeen, where their Miſtake lay. From theſe Premiſes then I readily concur with you in your Concluſion (*e*) That the *expreſs Word of* GOD ought to be the ſole Foundation of all *Tradition* in this Matter. I have therefore made it my Buſineſs to ſearch the Scriptures of the *Old Teſtament*, and to collect from thence the Notices they give us of a MESSIAS to come, and of the Scheme of Things to be introduced by him. And from hence it plainly appears, How far the *Jewiſh Tradition* of a MESSIAS, had its Foundation originally upon the Scriptures of the *Old Teſtament*; and likewiſe how far they had corrupted it with fond Notions and haſty Concluſions of their own, directly inconſiſtent with thoſe very Paſſages of Scripture, from whence their *Tradition* had its

(*e*) Scheme, &c. p. 90.

PART II. its Rise. I think what you have said about *Tradition*, needs no other Reply.

YOU say in another Place (*f*), That we beg the Question in Dispute, by introducing our Scheme of a MESSIAS, as a Key to explain Prophecies, without producing any *literal* antecedent Ground for such Scheme in the Prophecies themselves. This Surmise appears plainly to be without Foundation. For that which effectually distinguishes the *Messias-Scheme* from the *Mosaic-Scheme*, is this, That the one was intended for the *Israelites*, as a *peculiar People*, separated from an idolatrous World, for the Service of GOD; the other has Respect to the *Gentile* World in common with them. Now this last *Scheme* of Things is as expressly revealed in the *Old Testament*, as any Thing possibly can be; and from Prophecies plainly relating to it, are collected all the other Circumstantials which make up our *Messias-Scheme*.

BUT you will urge perhaps, That there are many other Passages of the *Old Testament* cited and applied in the *New*, which I have not meddled with: Some of which, you say, are of very doubtful and difficult Construction; and some do not appear by their *Context* or the Connexion of the Discourse, to relate to the MESSIAS, though you do not know how to dispose of them other-

(*f*) Scheme, &c. p. 220.

otherwise; and some are allowed in their *primary* Sense to relate to other Matters, and can be applied to CHRIST in a *secondary* or *typical* Sense only. Granting all this to be true: What do you infer from thence? Is it just or fair to conclude, as you did at first, That the Notion of a MESSIAS to come had no better Foundation on the *Old Testament*, than what such Passages as these afforded? The contrary does manifestly appear. The Prophecies I have cited clearly foretell the Coming of an extraordinary Person, whose Ministration and Doctrine should have a very remarkable and beneficial Influence over the *Gentile* World; they give us likewise a particular Account of the Manner of his Appearing and the Consequences of it. All these Prophecies are very properly and strictly applicable to CHRIST, and the Event of his Doctrine, and to no other Person or Event whatsoever. The *Argument* therefore *from Prophecy* is sufficiently established by these, though we should allow all others to be as unsatisfactory and as little to the Purpose, as you can imagine. PART II.

BUT upon this Supposition you will be apt to ask, Why then were they cited and applied? A Question, which I think we are not obliged to answer: For if the *Argument from Prophecy* be sufficiently conclusive without them, the Use and Design of them is, to us at least, Matter of Curiosity rather than of Necessity. And though we could

PART II. could not see what Purposes were intended to be served by them, yet thus much we can plainly see, that they were not unfairly alledged to colour a bad Cause, or weakly substituted for Want of better Argument. I have observed formerly, and I believe you cannot disprove me, That no Difficulty was ever attempted to be solved, nor any disputed Point pretended to be determined, by Citations from the *Old Testament*, which are not very applicable to the Purpose. You may easily perceive, when St. *Matthew* applied those Words of *Hoseah*, *Out of* Egypt *have I called my Son*, to CHRIST's Return out of *Egypt*, there was no Difficulty to be removed, no Objection to be obviated; and had the Words in the strictest Sense been applicable to CHRIST, nothing of Consequence could have been built upon them. There could be no Temptation therefore, one Way or other, to cite them unfairly, or to apply them impertinently.

NEVERTHELESS, I think we are able to satisfy the Curiosity of any reasonable Person in this Matter. As to Citations of Passages supposed to be of difficult Construction; you will allow those difficulties, let them appear never so great to us at present, might be no Difficulties at all at the Time of citing them, when the Language in which they were wrote was much better understood, than it is at present. You cannot therefore fairly conclude

clude againſt the Propriety of a Citation made ſo long ago, where the ſeeming Impropriety depends entirely upon the preſent difficult Conſtruction of the Paſſage cited. Beſides, in ſuch Caſes much depends upon the Method of Solution. For if you pore upon a difficult Paſſage in any Author ſingly by itſelf, it is a great Chance if you diſcover its true Meaning: The proper, uſual and allowed Way in ſuch Caſes is, to compare it with other Places, which bear any Reſemblance to it, either in Words or Meaning, by which Means the Senſe and Conſtruction of difficult Paſſages have been cleared to Satisfaction. And in this you ſeem unwilling (g) to allow us that common Privilege, which all Men have a Right to, and are allowed to take in interpreting other Authors. You would tye us down to the Conſideration of every ſingle Citation by itſelf, without ſuffering us to illuſtrate and confirm the probable Senſe of it, by other parallel Places, which ſpeak to the ſame Effect. And yet thus, I am perſuaded, many of thoſe Paſſages, which you ſay are intricate and of doubtful Conſtruction, may be illuſtrated to the Satisfaction of an impartial Inquirer. PART II.

As to thoſe Citations, which conſidered as they ſtand with their Context, you ſay ſhould ſeem rather to relate to other Matters;

(g) Scheme, p. 137.

PART II. Matters, though you know not how to apply them otherwise; which Difficulty on your Side, you would account for by pretending a *Want of History* (*b*): Concerning such I would observe, That Prophecies thus circumstantiated may not be a good Foundation to begin upon, or be thought sufficient of themselves to bear the whole Weight of the *Messias-Scheme*. But that Scheme being once established, and it being first clearly proved, that the Prophets under the *Old Testament* had in View such a State of things, as was afterwards introduced by the Gospel; then I say we may fairly make Use of that *Scheme*, as a Key to unfold other doubtful Places of the Prophets: And if the Sense of those Places appear to be more natural and easy, interpreted according to that *Scheme*, than any other Way; then I think they may be justly alledged by a Christian, and joined with other clearer Prophecies will carry some Weight along with them.

OF Passages cited and applied to CHRIST in a *secondary* or *typical* Sense only, you say that no Argument can be drawn from them *according to Scholastic Rules*: And in this I agree with you. Nor do I find, that any Argument is drawn from such Citations in the *New Testament*. But then I hope you will agree with me, since it appears, that the *Mosaic* Institution was not

(*b*) Scheme, p. 226.

not intended to be perpetual, that GOD had declared his Design by his Prophets to eſtabliſh another more perfect and laſting Covenant, in which *Gentiles* as well as *Jews* ſhould be included; That it is not incongruous to ſuppoſe, that GOD might purpoſely order ſeveral of their temporary Inſtitutions to bear ſome Reſemblance and have a Reſpect to Events, which ſhould come to paſs, when that more perfect Inſtitution ſhould be introduced; and might order many precedent Events likewiſe to be ſo circumſtantiated, and ſo expreſſed by his Prophets, as to bear a great Analogy to, and very fitly repreſent Things to be done by the MESSIAS, to whom the Scriptures of the *Old Teſtament* had an apparent View. And upon this Suppoſition it will follow, That the Apoſtles might very juſtly and properly ſay, that ſuch things were *fulfilled* in CHRIST and Matters relating to him; and therefore do not need any Excuſe to be made for them upon the Scheme of Accommodation. PART II.

WHETHER I have given a Solution of theſe Difficulties to your Satisfaction, I cannot ſay; nor indeed am I much concerned. Yet if I ſee Occaſion I may hereafter enlarge upon theſe Obſervations, and apply them to particular Inſtances of Prophecies, ſuppoſed by you to be improperly or illogically applied in the *New Teſtament*. At preſent it may ſuffice to obſerve, That I have done all you require,

as

PART II.

as neceſſary to eſtabliſh this *Argument from* Prophecy, and to render it concluſive. For whatever you may determine concerning other Prophecies and the Manner of applying them, thoſe I have cited and the Argument ariſing from them, cannot be affected by it: Becauſe they come up to the Point to be proved, and are ſufficient (excluſive of all others) to eſtabliſh it. You ſay, Since JESUS claimed to be the MESSIAS of the *Jews*, foretold by the Prophets, it is requiſite that *Claim* ſhould be made out: And you add, that it ought to be made out, by appealing to the Books of the *Old Teſtament*, to the *Law*, the *Prophets*, and the *Pſalms*. Thither we have appealed. There we find his Character and Circumſtances, the grand Deſign of his Coming, and the moſt remarkable Conſequences of it, ſpoken of in Terms ſtrictly and properly applicable to him, and alſo incapable of any other fair and rational Conſtruction. So that if one were to ſuppoſe our Religion to have been built on this Foundation only, This Foundation only is ſufficient to ſupport it.

F I N I S.